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*The Native Press in Shanghai: Our Relation
to it and how we can utilize it.**

BY REV. A. P. PARKER, D.D.

THE art of printing, and probably that of paper making, had been discovered in China long before the nations of the West had invented the "art preservative of all arts." Printing on blocks was adopted, according to Dr. S. Wells Williams, from the discovery of Fongtad, in the tenth century of our era, of taking impressions from engraved stones.

The art of making bamboo paper was invented, according to the same authority, about the third century A. D. In the ages previous to the manufacture of paper, pieces of bamboo, pared thin, palm leaves and reeds, were all used to write upon with a sharp stick or style. About the third century before Christ silk and cloth were used to write upon with a brush. Cotton paper was probably introduced from India about the beginning of the Christian era. From the very beginnings of history the Chinese have been a literary people. Probably the oldest book in existence, outside the Hebrew Scriptures, is the Chinese Book of History. The first daily paper ever printed anywhere in the world was printed in China from wooden blocks. The spirit that led to the invention of block printing has developed into a universal respect, not to say love, for books. This is indicated in a peculiarly poetic manner by the name, "the four precious things of the study," which they give to pen, ink, paper, and inkslab. The schools and colleges scattered throughout the land in every hamlet and town and city; the Government Civil Service Examinations, where literary merit is the passport to official preferment; and the great tomes, not to say tons, of books

* Read before the Shanghai Missionary Association.

and pamphlets that fill the bookstores in the cities and towns throughout the empire,—all these things testify abundantly to the fact that the Chinese are a book-loving people, and that literature is a mighty factor in the life of the nation.

But in this, as in so many other things that go to make up Chinese civilization, we meet with unmistakable evidences of arrested development. Bamboo paper, while it is very good in many ways, has never led to the manufacture of the more useful and durable cotton and linen papers. Printing on blocks, while it has done a wonderful work in the cheapening and spread of knowledge, has not been followed by the vast improvement made by movable types. For, though a Chinese blacksmith named Pi Shing, who lived about A. D. 1000, made moveable types of plastic clay and hardened them by baking, after the manner of making porcelain, nearly five hundred years before Guttenburg cut his matrices at Mainz, this invention seems never to have been developed to any practical application in superseding block printing. It is true that Kang Hsi ordered about 250,000 copper types to be engraved for use in printing government publications, and these works are now highly prized by the Chinese for their beauty. But the cupidity of his successors led to the melting down of these types into copper cash, and so perished this great work. Again, although the *Peking Gazette* has been published for so long a time, it has not led to the extension of the idea of newspapers among the people. Up to the time of the advent of the foreigners to China not another newspaper had been published in the empire, and the people had to depend upon correspondence and rumor and gossip to obtain any news from other parts of the country, to say nothing of foreign countries, of which they could necessarily learn little or nothing.

But the coming in of foreign ideas into China has altered this state of things. A great change is coming over the country, and in no department of thought and activity is a greater change taking place than in the field occupied by the newspaper and magazine. The manufacture of movable types has made the newspaper possible in Western lands, and it is making it possible in China. The concrete example of a few enterprising foreigners has shown to the Chinese the possibility of daily, weekly, and monthly periodicals, has stimulated the desire for news and for knowledge in general, and has demonstrated the practicability of a native press. The result is that we now have introduced into China a new and a mighty power, viz., "the power of the press." Daily papers and weekly and monthly periodicals of various kinds are being published in all the treaty ports, and even in some of the inland cities. Their circulation is extending, new ones are being projected, news from all over

China and from all parts of the globe is being disseminated, public measures and public men are being discussed and criticized and condemned or approved on their merits, and knowledge in general is being scattered broadcast among the people. The significance of this movement can scarcely be overestimated. Let us take a brief view of what is being done along this line here in Shanghai which, being the most important center of foreign influence in China, is naturally the greatest newspaper center in the empire. The subject is worth our careful study as missionaries whose desire and whose duty it is to keep ourselves thoroughly well-informed in regard to the movements of native thought and feeling. I take it that the subject assigned me means the Native Newspaper Press. To extend it, so as to include the preparation and publication of new books by the Chinese, would lead us far beyond the necessary limits of this paper. This latter division of the subject might well form the theme for a separate paper.

1. We will, therefore, first note, very briefly, the names and character of the Chinese papers and magazines published in Shanghai.

There are five regular daily papers published in these settlements, namely, the *Shen Pao*, the *Universal Gazette*, the *Sin Wan Pao*, the *Tung Wen Hu Pao*, and the *Soo Pao*. These are all newspapers in the ordinary meaning of that term. They contain local news, as well as general news from all parts of China, sent to them by telegraph or in letters from their correspondents and reporters, news from all parts of the world, translated, for the most part, from the foreign newspapers published in Shanghai, including all the latest cablegrams, etc. Besides the news given, there are always editorials on current questions, mainly political, though often on other subjects, such as education, missionary questions, reform movements, Western civilization, etc.

The general policy of four of these dailies is for reform—the introduction of Western ideas, education, railways, constitutional government, freedom of speech, the universal extension of newspapers, etc., etc. They are, therefore, wholly opposed to the ruinous policy followed by the Empress-Dowager and her conservative Boxer advisers. The *Shen Pao*, on the contrary, is strongly conservative. While it has, I believe, never openly advocated the cause of the Boxers, it has never swerved from its policy of upholding the Empress-Dowager in her opposition to foreigners. It considers that the aggressions of foreigners are mostly responsible for the Boxer outbreak, and that the Chinese are justified in their desperate attempts to save their country from foreign domination. Three of these papers—the *Sin Wan Pao*, the *Shen Pao*, and the *Universal Gazette*—

are under foreign control; the *Shen Pao* being owned by the Major Brothers, the *Sin Wan Pao* by Mr. J. C. Ferguson, and the *Universal Gazette* being published at the office of the German newspaper, the *Ostasiatische Lloyd*, for the owner, Mr. C. Finck. The *Tung Wen Hu Pao* belongs to a Japanese firm, and the *Soo Pao* to a Chinese, a native of Hunan.

As to the circulation of these papers, it is, of course, impossible to get accurate figures, because, as in foreign lands, the publishers do not like to give the exact figures of their circulation, unless, indeed, it is phenomenally large, on account of possible interference with their advertising patronage. But so far as I have been able to gather, the sale of the *Sin Wan Pao* is the largest, being over ten thousand copies daily, and it is reported to have made a profit of over twenty thousand taels last year. The next in order of circulation is the *Universal Gazette*, which sells nearly ten thousand copies daily. The *Shen Pao* is third on the list, though it was formerly the first, with a circulation of over twelve thousand copies. But this has fallen to about nine thousand daily. There can be little doubt that the falling off in the circulation of the *Shen Pao* is due, very largely, to its conservative policy, which is not in favor with the majority of the people of this part of China. The circulation of the *Hu Pao* and of the *Soo Pao* is much more limited, being perhaps less than five thousand in the case of the former and not more than three thousand in the case of the latter. All these papers go into the interior towns and cities of the country. But the *Shen Pao* seems to have the largest circulation in the interior. It was the first daily newspaper started here, and has obtained the right of way in the interior, and it seems to have held its position there, though it has lost it in Shanghai.

2. To give an idea of the character of these daily papers let us look at the contents of a specimen issue, say of the *Universal Gazette* of August 29th. This was the day on which I happened to be writing this part of my paper. The two outside pages are covered with advertisements, among which we find an advertisement of a Japanese school in Hangchow; another of a famous doctor who had been called to Peking last year to see the Emperor, and who is now in Shanghai for a short time to treat patients, after which he will go on to Canton, his native home; an advertisement of two men resident in Dong-ling-san, in the Great Lake, who are seeking information from the scattered members of their clan in order to make out a correct family register; an advertisement of a foreign firm who manufacture soda; another of a steam launch company, who notify a great reduction in the rates of fare to Hangchow and other places; of the Polytechnic Institute; of a Japanese female

circus; of various doctors and patent medicines, etc., etc., too numerous to mention. On the inside page the first thing we come to is an editorial on the stiffening up, so to speak, that has become manifest recently in the policy of the English government in the Far East. This is followed by a summary of important news received by telegraph from China and from foreign countries, recent news from Peking, a letter from an anonymous correspondent in Wu-tsung, near Wuchow, Chekiang province, telling of the coming of the agents of a secret society to that place distributing their tickets and securing over a hundred members from the riff-raff of the town. The letter urges the authorities of the provinces of Kiangsu and Chekiang to take immediate steps to suppress the society, lest they raise disturbances and bring trouble upon the people. After this comes news from Newchwang, Ningpo, Hangchow, Soochow, Changchow, Foochow, and Canton. Then follow translations from the foreign newspapers in Shanghai and Japan, Reuter's telegrams, etc., giving due credit in every case. After this come local news items from the region in and around Shanghai, in the English, American, and French Settlements, the South Gate region, the old city, etc. The local news columns always contain the reports of the cases at the Mixed Court and the District Magistrate's Court in the city. The balance of the large sheet is filled with advertisements of all kinds, such as auctions, medicines of infinite variety, books, schools, manufactures and goods of all sorts and conditions, both foreign and native. The last thing in the paper is the exchange rates, according to the market price of the day, followed by a list of the sailings of steamers.

From this very hasty glance at the contents of one day's issue of one paper which, however, may be taken as fairly representative of them all, it will be seen that these papers cover a wide range, similar in fact to that covered by the daily press of foreign lands. It is true the leading articles are shorter, the editorial paragraphs are not nearly so numerous, and the short stories, reviews of books, and long dissertations on art and music, etc., are absent. But most of these will come in due course of time, no doubt, as they may be called for by circumstances. A supplement nearly always accompanies each issue, generally containing light reading and advertisements, and in the case of some of the papers the daily issues of the *Peking Gazette* are published as a supplement. The supplement to the *Tung Wen Hu Pao* is always filled with the trashiest kind of reading matter, such as light frivolous poetry, news about famous harlots, obscene stories. Police Gazette news, etc., wholly unfit to be read, and it ought to be suppressed. In fact, all the papers contain too much, by far, of such matters, though none of them are so bad

as the *Hu Pao* supplement. Things that are tabooed in our English papers are spoken of and discussed without reserve in the Chinese papers. There seems to be some improvement, however, in this respect latterly, especially in the *Sin Wan Pao* and the *Universal Gazette*.

The missionary policy of these papers is, on the whole, one of friendly neutrality. But now and then harsh criticisms appear, especially in the *Universal Gazette* and the *Shen Pao*. Lord Salisbury's now famous deliverance on missionaries and their work was translated in full and published in the *Gazette*, apparently with a great deal of satisfaction. And in the same paper a bitter attack on missionaries was published some months ago in a series of articles purporting to be a translation from a foreign source, containing the usual ignorant stock criticisms that do duty on all occasions when clubs are wanted with which to beat the missionaries over the head. I notice, also, the usual tendency to give publicity to all stories that in any way reflect unfavorably on the missionary or his work, while vindications of missionary policy, or reports of the good that missionaries are doing, are seldom mentioned. But we need not wonder at this, for the Beloved Disciple said: "Marvel not if the world hate you."

Besides the above mentioned daily newspapers there are four or five daily papers issued that are devoted wholly to amusement. One is called the *Yeu Hsi Pao*, which may be translated "Amusement Gazette," and its name indicates its principal contents. Another is called the "Smiling Forest," or "Forest of Smiles;" a third, "The Record of Wonderful Things," while a fourth is devoted, as its name indicates, to detailing "The Glories of Shanghai," that is, the glories from an amusement point of view. I do not know much about these amusement papers, as I seldom see them. But they are filled with obscene stories, reports of the doings of famous harlots, advertisements of houses of ill fame, etc. I do not allow them to come on to the college campus if I know it. These amusement papers are said to have an extensive sale, especially the *Amusement Gazette*. But they are all filthy and bad beyond description, and ought to be rigorously suppressed.

After the dailies come the ten-day papers, that is, those that are published every ten days, of which there are six, viz., the *Agricultural Magazine*, edited by a Shao-hsing man named Loo, and said to have a circulation of about twelve hundred copies of each issue; the *Eclectic Magazine*, published under the name of H. C. Russell, agent, at 42 Hankow Road, printed on lead types, and having a circulation of some six hundred; the *Mechanic's Magazine*, published by a Pootung man, and having only a small sale; the

Kiangnan Commercial Gazette which, being under official patronage, has quite a large circulation; the *Educational World*, edited by a Shao-hsing man, Mr. Loo, already named as editor of the *Agricultural Gazette*. I gave a short description of this magazine in a recent issue of the *RECORDER*. It is, strange to say, printed on blocks cut in Hankow. But I have been told that the publisher finds he can get the work done cheaper in Hankow than he can in Shanghai, and that is the reason for having it done there. It has a circulation of some two hundred copies monthly. The sixth on the list of tri-monthly papers is the *Mong Yah Fau*, which may be called the "Juvenile Educator." Its object is to give directions and publish lessons for the new method of studying Chinese. I may remark in passing that all sorts of books are now being published for the purpose of teaching Chinese according to this new method, every one seeming to think that he has discovered a *new and improved* method for teaching this new method. This *Juvenile Educator* is edited by a second degree man of Soochow, and is printed by the photo-lithographic process. Two other tri-monthly papers that were published for a while have now ceased publication. One of them, the *Eastern Asiatic Times*, was owned by the well-known Taotai, Kiang Piao, of Soochow, and was edited by a Japanese. After the untimely death of Kiang Piao the paper was stopped. Another one, edited and published by a Shansi man, named Du A-zien, was devoted entirely to scientific subjects. It had a circulation of some two hundred copies, but after the tenth issue it ceased publication. This same Mr. Du is on the point of starting another paper, to be issued at the beginning of the eighth moon, called the *P'u Tong Yoh Pau*, or the *Universal Educator*, and to be devoted to history, science, mathematics, etc. It is probable, therefore, that he stopped the former paper in order to change his plans and issue another one, covering a wider range of subjects. A new paper, called the *Nanyang Weekly*, has just been started. Judging from the first two numbers I think it is going to be an interesting and useful paper for the general public.

There is one tri-weekly paper, the *Hwei Pau*, published by the Roman Catholics at their Press at Zikawei. It was originally owned and published by a Chinese, named Chu K'ai-kiah. But it was a losing concern in his hands, and after having lost over eight thousand taels on it, he sold it to the Roman Catholics, who united it with their paper, the *Yih Wen Loh*, and continued its publication as a sort of religio-scientific and general newspaper. It has a large circulation, as papers go in China, and is, it is needless to say, used to promote Roman Catholic interests in China. It recently published a violent attack on Rev. D. W. Nichols, of the Methodist

Episcopal Mission in the province of Kiangsi, holding him wholly responsible for the troubles that have recently occurred in that province between the Roman Catholics and the Protestants, and also for the outbreaks against the Christians in the province of Hunan, though I believe he has never been in Hunan! The article, which purports to be a letter from a correspondent and an eye-witness, says, among other things, that the Rev. Nichols is ignorant of the Chinese language, and that several tens of thousands of the rowdies and riff-raff of the country have joined his church, and that he had instigated these rowdies to attack the Roman Catholic Christians!

I suppose it is not necessary that I should mention in detail the Christian papers that are published here in Shanghai as, e.g., the *Review of the Times*, edited by Dr. Richard; the *Missionary Review*, edited by Rev. W. G. Walshe; the *Child's Paper* and *Monthly Illustrated News*, edited by Rev. Dr. Farnham; and the *Methodist Advocate*, edited by Rev. W. B. Burke, all of which are published monthly, and are more or less well known to all of us.

Limits of time and space prevent any extended reference to the native papers published in other parts of the country. But the number of such papers is already considerable and their circulation is increasing. Two important ventures have been made to publish newspapers in the spoken language; one at Hangchow and one at Peking. These papers are worthy of special notice as an important sign of the time, and we must all wish them abundant success.

3. In regard to the influence of the native Press in China, much might be said. (1). It disseminates knowledge. Knowledge is what the people want. Knowledge of their own country, knowledge of foreign countries, knowledge of history, geography, science, mathematics, philosophy, religion, etc., etc. Ignorance is the fruitful source of innumerable national and social evils. The anti-foreign riots that have punctuated the history of China for the past forty years, have derived their chief strength from the ignorance of the common people. The poverty and generally depressed condition of the country would be greatly ameliorated by the general spread of knowledge. It is a fundamental principle of political economy that the education of the people is necessary to the safety and prosperity of the State. Now this is what the native papers are doing and will continue to do more and more. There is no channel through which information can be and is so readily distributed as by the newspapers. (2). The native papers are exercising a marked influence in their criticisms of public men and public measures. They pour the light of publicity on officials who would much rather remain in the dark. It is for this reason, no doubt, that the papers

are, for the present, restricted to the open ports, and have to be, for the most part, published under the ægis of some foreigner's name. The Chinese officials cannot bear to have the light turned on to their actions, and they will not brook adverse criticism of their official life. But the heaven is working, and it will ultimately be here as it is in the Western lands, that there is no stronger force that makes for public righteousness than a free and independent native Press. (3). The papers are doing much to form public opinion on a great variety of subjects. They are leading the van in the new learning and in the new political science that are coming to the front in this old empire. They are putting new thoughts into the minds of the people, and teaching them how to regard these wonderful new-fangled notions that are coming into the country along with the strangers from across the seas. They are showing the people how to adjust their vision so as to see the details of the new *régime* in their proper perspective. A mighty work is going on all about us, and we do not begin to comprehend it in its tendencies and results. K'ang Yu-wei and Liang Ch'i-t'sao did a great work for their reform propaganda by means of their papers, and their influence is still extending, notwithstanding the fact that they themselves have been banished from the empire and are fugitives in foreign lands. Others have taken up the work that they had to abandon, and papers are multiplying and spreading everywhere. A mighty seething mass of thought and feeling is surging around us, of which we are, I fear, to a great extent unconscious.

4. In regard to our relation to the native Press, it may be said, in the first place, that we have a relation to it, and a very important one at that. We cannot afford to ignore or neglect it. For the native papers discuss us and our methods very freely, and hundreds and thousands of the people get their knowledge of us and their impressions as to what we are and what we are doing, solely from the native papers. Editorials appear from time to time on different phases of missionary work, though mostly referring to the cases growing out of riots and indemnities for losses, etc. Letters and news items from widely separated parts of the empire, tell about the missionaries and their doings. Generally these items are in the main correct, and no prejudice or bias is manifest in them. On the other hand, serious misrepresentations of the missionaries and their motives are sometimes made; in many cases, ignorantly, no doubt, in others, wilfully. And never, so far as I have seen, have the writers been able to rise to an appreciation of the high motives of the missionaries in their self-denying labors for the spiritual salvation of the people. In their view, the missionaries, with few, if any, exceptions, work from selfish motives, either for the salary attached,

or the merit to be gained, or as secret agents of their governments, etc., etc. The knowledge that the readers of the papers get of us, therefore, is very inadequate, and the impressions they receive are often very much distorted.

(2). Hence we may say, in the second place, that our relation to the native Press is that of deeply interested spectators. We know the power of the Press for good or evil, and we are solicitous that the most good and the least evil possible may come to China through the exercise of this mighty power. It is ourselves who, to a very large extent, have set in motion the forces and influences that have developed the native Press to its present dimensions, and we cannot fail to be deeply interested in the questions as to who is to wield this power, what direction it will take, and what results it will achieve for the regeneration of China.

(3). Our relation to the native papers is also, in a very important sense, that of adviser and guide. Our knowledge of the language places us in a position to exercise a considerable influence over them and their utterances, especially with reference to us and our work. And our duty to the cause we represent would indicate that we must take account of the far-reaching influence that is being wielded by the native papers, whether favorable or adverse to the missionary propaganda. We can influence them in various ways. First, by replying to unjust criticisms and correcting misstatements of facts. Second, by the publication of our own newspapers and magazines in Chinese, thus producing models for their imitation and giving them facts in regard to the work we are doing. Third, by seeking to restrain the evils growing out of unbridled license. We might do a very practical work in this direction just now, and that is, to move the Municipal Council and the Court of Consuls to suppress the numerous so called "amusement papers" that I have already referred to. These papers are poisoning the minds of thousands of youth and doing much to foster and extend the vice and dissipation that are so rampant in these settlements. Obscene books and pictures are strictly prohibited by the Chinese authorities. But these daily amusement papers, being under the control of foreigners, cannot be touched by the Chinese authorities. It would be impossible to circulate such papers in any city of England or the United States. But here in these Settlements that are controlled mostly by English and Americans, they are allowed to be sold without restriction, and their circulation is very large and constantly increasing.

5. A fifth subject for inquiry is how we can utilize the native press to the best advantage for our work? (1). And first I would say, we ought to read the native papers, and thus be able to keep

ourselves informed as to what they are doing. It is well worth the time and trouble necessary to read one or more of these papers regularly. For, to say nothing of the drill in learning the language, the information we get from various parts of the country, as well as the knowledge obtained of what the people are thinking and talking about, is of very great value to us. The *Shanghai Mercury*, it is true, is doing an excellent work in giving its readers a daily summary of some of the most important articles in the native papers. This is very desirable and useful for those who do not read Chinese. But no translation or summary can give nearly as full and satisfactory a knowledge of what is in these papers as one can obtain if he will read them for himself in Chinese.

(2). It would be well if the missionaries, or some of them at least, could write occasional articles for the native papers, not only on missionary subjects, but Western things in general, history, science, government, etc. The editors generally would be glad to get such contributions, and we might exert a wide influence for good in this way. I am sorry that I have not been able, hitherto, to do what I have wanted to do along this line. But I am confident that there is a field here that missionaries would do well to cultivate with a good deal of assiduity. The combined circulation of the daily and tri-monthly papers published in Shanghai is not far short of 45,000 for each issue, and by reason of the way the papers are distributed, perhaps ten to fifteen people read each paper. Thus each issue reaches over 500,000 persons, of whom a large proportion are the officials, scholars, and leaders of thought among the people. What a fine opportunity is here offered for disseminating knowledge and dissipating much of the crass ignorance that prevails in the native mind with regard to ourselves and our work and rectifying many of the distorted views so tenaciously held by the people.

6. A word in conclusion as to the future of the native Press in China. (1). It is bound to extend. All of the great cities and towns of the empire ought to have, and will have, their own daily, weekly, and monthly papers and magazines, whose circulation will be numbered, not by the thousand only, but by the hundred thousand and the million, like the great dailies and monthlies in the large cities of Europe and America. In a country containing a population of nearly 400,000,000 of people, the possibilities of the circulation of vernacular papers ought to be practically unlimited. But such an extension of circulation of newspapers can only come about with the establishment and maintenance of freedom of speech. And it is to this end we must labor and agitate unceasingly. Here is a field in which missionaries can do a most important work for

the native press and through that for China. It is an axiom in Western lands to-day that freedom of speech is not only the right of the people, but that it is necessary to the safety of the State and to the advancement of the general interests of the country. And, although it might be thought that the anarchist propaganda, that can produce such a horrible crime as the assassination of the President of the United States, ought to be suppressed, yet if, in suppressing anarchist literature, it should become necessary to take away or even seriously restrict the priceless boon of freedom of speech, the calamity would be infinitely greater than even the violent death of our beloved and honored President. Of course, treason and rebellion and anarchy and unbridled license must be suppressed. But the history of ages has taught the more progressive governments of the West that one of the very best means of defence against these is to allow that freedom of speech which acts as a sort of safety-valve, and permits disaffected people to relieve their oppressed minds and hearts by telling others about their grievances. So we must look forward to the time here in China when restrictive and prohibitive official interference with the native press will be done away with and when men will be at liberty to publish papers wherever they wish to. This is what the Emperor Kwang Hsu wanted to do when he published his famous Reform Decrees in 1898. I was in Philadelphia that summer, and I cut out the following news item from a Philadelphia paper :—

“Another despatch from Minister Conger would indicate that the Emperor of China has taken a long stride in advance in civilization by encouraging the newspapers of his empire to publish a truthful and full account of the daily events, and to be both bold and fearless in the discussion of current affairs. He has by proclamation made the *Chinese Daily Progress* an official organ, and has declared that articles which appear in Chinese newspapers, though apparently displeasing to him, shall not on that account be suppressed. He has directed that important articles of current events in the leading papers shall be marked and presented to him promptly. He assigns, in his proclamation, the reason for this that he desires to extend his knowledge of affairs, both Chinese and foreign.”

Let us hope that the Emperor may yet return to power and issue a similar edict again, and be able to see it put into operation. Then will be seen a state of things that has already obtained in Japan, where newspapers have spread to such an extent that even the common coolies and farmers and artisans buy and read their daily papers. It was a common sight, we are told, during the China-Japan war, to find ricksha coolies and other day laborers

everywhere in the towns and cities, by the wayside and on the street corners, reading the daily papers that gave the news from the seat of war. So it ought to be soon in China.

(2). The power of the Press is bound to grow, and this not only by reason of enlarged circulation, but more especially by reason of the increased respect that it will command and of its increasing capacity to educate the people and lead them on in the path of progress. The range of subjects covered by the papers will extend, stronger and better informed men will wield the editorial pen, the patronage of the high and influential classes throughout the empire will grow, and the time will come, as it has already come in Western lands, when all questions that affect the political and social life of the people will be dominated by the Press. Indeed, we need not be surprised if the time should come when some great newspaper will command the homage of practically the whole nation, and the Chinese will become like many Englishmen that we read about, who do not form an opinion on any public event until they see what the *Times* has to say about it. If missionaries are wise they will as far as in them lies, seek to lay a firm, guiding hand upon this growing power that is so surely destined, in the immediate future, to work mightily for good or evil in China. If this power is retained in proper hands and is properly guided, it will be a mighty factor for good. It will educate the people, elevate their ideals, purify the public service, and become an almost omnipotent force to deliver the people from the thralldom of ignorant pride and debasing superstitions that has so long held them in bondage.

The Training of Chinese Voices.

BY MISS L. M. WHITE.

HAVING been asked to do so, I venture to give some personal methods used in teaching Chinese girls to sing, while not presuming to recommend these methods, crude and imperfect, to others.

In our school we devote a half hour daily to vocal music. The girls sing in four parts—first and second soprano, first and second contralto—and use anthems, choruses from Smart, Brahms, Gounod, Mendelssohn, Mozart, selections from oratorios, etc.

Inasmuch as a child learns to speak before reading, it has seemed to me that in China, proportionately too much time is given to music reading and not enough to voice production and ear training.

I endeavor to commence every music lesson by a short exercise in respiration. Standing erect, with shoulders down, the pupils slowly, evenly, gradually, inhale the air through the mouth, which is to be kept slightly open. When the lungs are filled to the full, the air is to be retained a few seconds, then just as quietly and gradually expelled. The body must be so relaxed and buoyant that a slight touch is sufficient to "topple over" a pupil. Insist that the children breathe in this manner, and while keeping the lungs very full of air, use economy in its expenditure. The Chinese waste breath, and the impulse to let the air escape must be resisted. Escaping air above that used in producing sound, causes a slight hissing, and "clouds" the tone.

In every lesson the teacher needs to say :—

"Open your mouths wider; the width of the thumb for lower notes, two fingers for the medium tones, and three for high f's and g's."

There is a natural break in the human voice on or about *e* (first line). Above this break the sound is reflected from the mouth, and we have what is called the *Medium Register*. Below this *e* the sound seems to come from the chest, and is called the *Chest Register*.

It is my firm opinion, though I may be wrong, that *most of the bad singing in China is caused by forcing upward the chest tones into what should be the medium register*; not only does the voice in that case become harsh and coarse in quality, but a severe strain is imposed on the vocal cords. This serious fault may be corrected and the break in the voice smoothed by singing softly simple scale exercises, *downward* at first, commencing with third space *c* and descending to the lower limits of the natural compass. As the Chinese contract their throats badly in singing, I use the syllable "*k-o*," running down the scale exercises. The crisp little *k* acts on the uvula and hinders throat contraction. Do not fear forcing the medium into the chest register. In fact I often deliberately do it. Chinese voices may lose a little in power, but gain in softness and sweetness.

Next in importance is the subject of *resonance*. Instead of making their voices ring out against the *roof of the mouth*, the human sounding board, the Chinese make the tones vibrate in the soft part of the throat and back of the head. This bad habit is injurious to the throat, the voice sounds "hollow," or "in the head."

My plan for correcting this difficulty is to make much use of humming, feeling the vibration on the lips. Humming greatly increases the resonance of the voice.

I frequently use the trisyllable *koo-o-wä* when learning new music, instead of "solfaing." This may seem a very curious combination of sounds, but I find it extremely effective for diverting the column of air from the lungs, at once to the front, till one can actually feel the space entirely filled with the current—a whole mouthful of warm air. Every good singer knows this sensation, and when we can feel the air right in the front of the mouth, the singing is full, sonorous, and attended with no fatigue.

In all technical work, singing intervals, flexibility exercises, etc., and very often in learning new music, I use the syllable *mä*. The Italian *ä* is the best vowel for improving the quality of the voice when properly "placed to the front of the mouth." The Chinese are apt to sing it back of the throat, and there it is fatiguing. For this reason I never use the raw vowel, invariably preferring the labial *m* or *p* (*mä* and *pä*) and even then, slightly exaggerating the consonant to impel the sound forward.

Having learned new tunes by humming, by the syllables *koo-o-wä* and "*mä*," last of all we sing the words, always endeavoring to bring the sound well forward and *not moulding it into words until it reaches the tip of the tongue and lips, if possible. Learn to pronounce on the lips.* In singing we slightly exaggerate all consonant sounds in order to balance the long sustained vowels.

I think that hymn tunes are nearly always pitched in too high a key. Chinese voices are lower than ours. If one has the mechanical ability, a good plan is to take out from the organ (harmonium) the highest or even the two highest reeds. Then regularly move all the others up. This lowers the pitch of the organ one or two semitones.

What kind of music shall we teach?

A student of the English language can learn to read some of our classics just as easily as light, sensational literature which vitiates, but never assists in forming the taste. School readers are often full of selections from our best authors; and our highest classic—I speak now from a mere rhetorical standpoint—is the English Bible, from which our children should learn their first lessons in forming a literary "style."

Similarly it is a mistake to consider that good music must of necessity be difficult.

My first musical work in China was to adapt tunes to our excellent Chinese hymnal containing the words only. I selected the tunes from the Presbyterian, Methodist, and Church of England hymn books. Many were written by Beethoven, Mozart, Handel,

Haydn, Mendelssohn. I have never heard the chorus, "I will sing of my Redeemer," well sung in Chinese. The long, treble notes are badly placed and badly sustained; while to *distinctly* pronounce the Chinese words of the running accompaniment in proper tempo seems an impossibility. The music "drags its slow length along," harsh, out of tune and rhythm. Chinese voices seem better adapted to the older, slower, standard tunes of our hymnals, especially the stately, measured, rich, warm German chorals.

The Chinese show a national characteristic in really preferring the better and more dignified kind of music. This is only my opinion however.

Is our only reason for withholding our best, the sorrowful truth that we missionaries are only familiar with Moody and Sankey music, not knowing the older and better hymns? Then let us send to the homeland for our dust-covered hymnals and learn the many hymns that for centuries have been the solace of God's singing saints. These are translated into Chinese with better results than the Moody and Sankey collection and the lesser lights—Stainer, Smart, Dykes, Monk, etc. Practically I selected only good composers. Our girls learned the hymns with absolutely no difficulty. But my experience with Moody and Sankey music is that it is often sung badly by the Chinese. Their voices are heavy and inflexible, and they do not sing light, quick music well. These songs may require a larger compass of voice than a better class of music; there are often sudden skips of sound, and considerable flexibility may be required. For instance, let us sing them to the old tunes.


Only one who has prayed and sung these glorious hymns hundreds, thousands of times, till they become part of the very spiritual life, can understand the value of a good hymnology for the church in China.

Is it not significant that the inspired harp of David was used in the struggle to recover Saul's soul? And that the announcement of the coming triumph of womanhood should cause Mary to break out into that wonderful Magnificat? And may not our hymns, even in China, be "the golden chariot upon which the soul rides forth to meet its God."

Let us learn the best and give our best in the service of Him who, coming to earth to build His church, did not disdain to bring with Him an angelic choir to sing the opening hymn: "Glory to God in the highest, and on earth peace, goodwill towards men."

How to Conquer a Permanent Peace in China.

BY REV. WILLIAM N. BREWSTER.

 OUR little coast steamer had been storm-bound for two days in an obscure land-locked harbor, and when it finally dropped anchor in the Foochow river on Sunday, at noon, we had to await the convenience of the Customs' officer before we could disembark. The sampans accumulated around the companion-way, waiting to take the passengers ashore. The representative of the law arrived at last, and the little boats made room for him as fast as possible, but not rapidly enough to suit this lordly foreigner. Armed with a long bamboo boat-hook, he began beating the frightened boat-women, in some cases sticking them slightly with the sharp iron hook. He did not appear to be angry. He seemed to be doing it as though this was his habitual method of getting aboard any newly-arrived steamer. My blood boiled, and I blushed at the thought, "I too am a foreigner." Here was a foreign employ   of the Chinese government sticking inoffensive Chinese women with an iron hook. They had as good a right to be there as he. They were getting out of his way with all possible speed. He did not even gain one moment of time by it. It was the act of a brutal bully.

Would that we might comfort ourselves with the thought that this man is a rare exception on the China coast. But the most charitable view consistent with universally admitted facts, will not permit this delusion. The cane and the boot are the ever ready and frequently exercised foreign argument with the coolie. Sometimes the coolie is "stupid," because he fails to catch the meaning of his foreign master's use of the colloquial. A lady once saw a representative of Western civilization trying to urge his chair-bearers to go faster, by telling them to "*Ding-sua*," being the expression that these unlettered toilers had learned of their mothers to mean "Stop a little." Not being familiar with the hand-book, of which the foreigner thought he had mastered one or two expressions, they stood still. He repeated his command, emphasizing and illustrating his meaning with the ever present cane. The "stupid" coolies, unable to reconcile the vocal and pantomimic commands, tried to dodge the blows and marveled while the enraged gentleman (?) continued his tragic farce, until a friendly missionary explained that he had gotten hold of the opposite expression for hastening. Who was "stupid"?

To say that these coolies and servants do not feel keenly, and bitterly resent such unkind and often brutal treatment as they habitually endure at the hands of many foreigners, would be

equivalent to the assertion that they are not human beings at all. That thousands of the Chinese, who have been most constantly associated with foreigners in the ports, cordially hate them, was vividly illustrated in North China during the memorable summer of 1900. Most foreigners could only see in the strange ingratitude of this class of natives another demonstration of the total depravity of heathen human nature. May it not be, in part at least, an illustration of the consequences of the depravity of a nominal Christian civilization when lording it over an inferior and weak people?

I recently recognized a young man in the household of a missionary, whom I had known formerly as a child in another friend's house. During the intervening years he had been "boy" in several commercial residences. He is bright, willing, faithful; he talks English well, and could get a place easily where he would draw twelve dollars a month. His family is poor, yet he has come back to this missionary at four dollars, because he prefers kind treatment to three times the pay with curses, cuffs, and canes.

The above is not intended as a wholesale arraignment of the commercial class of Europeans and Americans in China. There are very many who treat the natives as kindly as they do the laboring people with whom they have dealings in their native land. But unfortunately "one sinner destroyeth much good." The minority, who are habitually unkind and often cruel, make so much more noise about it that the quiet justice of the true *gentle-man* is lost sight of. The bully is made the typical representative of his class; and what wonder he is called the "foreign devil"?

Is it not high time the majority of the representatives of Christian civilization in China should band together to protect themselves from the opprobrium that a thoughtless and often grossly wicked minority have been for many years bringing upon all alike? The instinct of self-preservation, as well as philanthropy, calls loudly for an organized movement by all enlightened foreigners in the empire for the formation of a "Society for the Prevention of Cruelty to the Chinese." Two or three anonymous suggestions along this line that have appeared this summer in the columns of the *Celestial Empire*, indicate that this thought is in the minds of not a few. A frank study of recent events and their causes, cannot ignore this element in the compound mixture that caused the explosion called the Boxer Uprising. The time immediately following the signing of the Peace Protocol would seem to be the psychological moment for launching such an enterprise. If this peace is to be permanent, it must be more than a paper pledge between the Powers and China. There must grow up between the native and foreign peoples living in China a genuine spirit of mutual goodwill.

"Peace on earth to men of goodwill," sang the angel choir at Bethlehem, the first Christmas eve. The "men of goodwill" are the only ones who can enjoy or deserve permanent "peace on earth."

What could such a Society accomplish? First, it could carry on an incessant campaign of education through pamphlets and the periodical and daily press of the ports. It is more than probable that the bulk of the petty abuse that natives suffer at the hands of foreigners, is due to the force of habit and the unconscious following of custom and example. The young clerk falls into the habit of kicking and cursing his "boy," because he sees others do it. Perhaps he was shocked the first time he saw it done. When told that he would be doing the same thing in less than a year, he replied, as Hazael of old, "Is thy servant a dog that he should do this thing"? But he soon got over his scruples. It seems to be "the correct thing." Like the ancient Syrian king, he more than fulfils the words of the prophet concerning him. What such young men need is a little instruction and encouragement at the start to help them carry out their early good intentions. Public sentiment is sensitive in these days and quick to respond to appeals for the helpless against abuse by tyrants of every description. The age is becoming more and more humane. Let it become "bad form" for a Customs' officer to hook inoffensive boat-women, and he will cease to do it. The cane and the boat-hook will gradually confine themselves to their legitimate uses when their owner finds he loses caste by abusing them upon cook and coolie. There is certainly not a foreign editor in China who would not heartily sympathize with the object of such a society and throw open his columns to all well-considered discussions in its aid.

But it will require more than talk to give success. The society would have to secure the enactment and enforcement of laws, making wanton abuse of a native by a foreigner a crime in China as it is in his own country. Theoretically this is already the law, but what good does it do to the boatwomen? They cannot go to the Consul with their woes. They can only silently submit, and sullenly await a time of revenge. Unless foreigners organize to report such cases, they will never be touched. Individuals cannot or will not take the time and the trouble to prosecute. It is an unpleasant duty, and a society can act more impersonally and hence effectively in such matters. It is then not an individual prosecution, but the procedure of the official representatives of a society who act for all its members. Moreover, a society can more easily gain a hearing than any ordinary individual. It cannot be ignored nor snubbed. Its officers in each port would soon become known among the natives as the court of appeal, to which they might go for redress

or protection. The foreign bully, like all of his crew, is invariably a coward, and the fact that his quondam victims may appeal to a strong society for protection, will certainly have a wholesome restraining influence upon all this class of men.

But the benefits of such a humane organization would not be confined to the long suffering natives, nor to the valiant knights of the Cane Brigade. Well has the poet of Avon said of mercy, "'Tis twice blessed. It blesseth him that gives and him that takes." The volunteer censorship over others, which each member of the society assumes, would have a softening influence over his own life and conduct toward the people about him. It would be a constant reminder that, "I too am a man, and need to keep under my body, lest that by any means when I have preached to others, I myself should be a castaway." The Christian in China, be he missionary or merchant, needs to cultivate above all others the grace of patience. He is not tempted to swear at his servants, but he needs often to hoard up the silence that is golden. In the use of his cane, he is careful to go no further than threatening gesticulation; but is even that like his Master? It will be well worth all the trouble and labor it will cost the members of such a society in the reflex benefit that will come to them in their own lives. Every member will instinctively seek to avoid the taunting sneer, "Physician heal thyself."

If a society for this purpose is to be formed, it cannot be done too soon. There is an ever growing probability that the next few years will witness a large increase in the number of foreigners in China. The enlarged scope of the Customs' Service will call for a good many. The opening of mines, the construction of railways, the founding of military, scientific, and industrial schools, which must accompany any genuine reform movement, all will be of necessity under foreign supervision for a time. Many of these men will be of the class that fear not God nor regard man. Unless some restraining influence is brought to bear upon them, multitudes of the coolies that work in the mines and build the iron roads will learn to hate the sight of a foreigner. There is plenty of work even now to absorb all the energies of a large and active society, but it is probable that the developments of the next five years will greatly increase its scope and emphasize its need. So deeply am I convinced of the importance of this that I have already organized myself into a committee of one to bring it into existence. Brethren, if thy heart be as my heart, then give me thy hand to help, thy head to plan, and thy tongue to speak, until every port in the eighteen provinces shall have a live chapter of the Society for the Prevention of Cruelty to the Chinese.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 552, November number.)

VIII. SHÊN MEANING THE DIVINE SOUL OF NATURE.

HAVING as I think shown that *Shên* when applied to invisible personal beings means god, and also that this is its original and primary sense, I shall now proceed, according to the order already indicated, to consider the pantheistic sense, that is, *Shên* used for the divine soul or spirit, which is supposed to pervade and animate all things.

The usage of the word pantheism has made it a very indefinite term. It has been applied to the most opposite theories. The majority of those in Christian lands who have been accounted pantheists, have either themselves disowned it, or it has been denied by their followers. This has grown out of the fact that orthodox Christians have always held pantheism to be inconsistent with the cardinal doctrines of the Bible. In heathen lands, however, pantheism has been the orthodox doctrine rather than otherwise, and has been avowed in one form or another by the majority of the learned, from the earliest ages to the present time. Pantheism has been defined as "the doctrine that god includes all reality, and is identical with it; nothing besides him really existing." (Manning: *Half Truths and the Truth*, page 74). This definition is framed to suit the pantheism of Christian lands. It is too comprehensive and too logical to suit the pantheism of heathen lands. This latter may be defined as the doctrine that god is the spirit, soul, or animating principle of the universe. This being the general idea, various modifications of it have characterized the peoples of Asia, all of whom are more or less pantheistic. The most prominent characteristics of Chinese pantheism, distinguishing it from other systems, are the following: 1. The divine essence or spirit supposed to animate nature is generally, though not always, represented as a dual power or being. 2. No work of creation proper is ascribed to this divine spirit, either of things in heaven, or of things in earth, animate or inanimate; all is evolution. 3. The deification of the soul, which is a logical element of all pantheism, has been carried out to a greater degree in China than in any other nation. These peculiarities, as far as they concern the present discussion, will come into view as we proceed. The word *Shên* is the pivot on which Chinese pantheism turns. This is the *divine* essence or *spirit* which pervades and animates all forms of matter.

The pantheistic use of the word *Shên* is found in almost every branch of Chinese literature, from the Book of Changes downward. Its pantheistic sense is, however, most fully developed and abundantly illustrated in the cosmological and metaphysical writings of the Sung dynasty.

I will now cite a number of passages illustrating the pantheistic sense and usage of the word *Shên*.

1. 萬物一物也萬神一神也斯道之至矣。 齊丘子。

All things are one thing. All gods are one god; this is the most essential of all truth.

2. 千神萬神都是一神。

俗語

All the host of gods are but one god.

The first of these extracts is a categorical statement of the absolute unity of all material things, and the like unity of all divine beings; and the emphatic assertion is added that this is the most essential of all truths. It is, in fact, the everywhere present theory of Chinese metaphysical speculation. The second sentence is the colloquial expression of the same general idea. The sentence is given by Mr. Scarborough in his "Chinese Proverbs," and is translated as above. Though in preaching he used *Shên* in the sense of *spirit*, yet in this sentence he could not translate it other than *god*.

3. 神無方易無體大且一而已。

正蒙

The deity (Shên) is without locality, evolution is without corporiety. It (Shên) is great, yet only one.

4. 神者易之主也,所以無方,易者神之用也,所以無體。

皇極經世。

Shên is the master of evolution, and is therefore omnipresent. Evolution is the operation of the Shên, and is therefore incorporeal.

The phrases 神無方 and 易無體, are stereotyped forms of expression taken from the Book of Changes, which are continually recurring in books on metaphysical subjects. The meaning is that *Shên*, being essentially all-pervading, is not confined to any one locality, but is everywhere alike; while change, that is evolution, which as here stated, is presided over by *Shên*, being a process, and not an entity, has no body or substance.

5. 物形有大小精粗之不同,神則一而已。

The forms of (material) things differ in respect to size and quality, yet the divinity (which pervades them) is but one.

When, as in these extracts, *Shên* is used pantheistically, it is difficult to translate, and being the word whose meaning is in question, is often best left untranslated. I have in this case translated it "divine spirit" or "essence." Either of these combinations conveys to the reader the true sense, as nearly as the English language will admit. In a few cases "deity" or (as an

adjective) "divine," will express the meaning fairly well. Christianity has given the word God such an exalted and intensely personal sense that it expresses too much. The Chinese word god (*Shên*) has, however, been so long and so frequently used in this abnormal pantheistic sense that it sounds quite natural to the Chinese ear.

6. 一故神。橫渠親注云，兩在故不測，只是這一物，却周行乎事物之間，如所謂陰陽屈伸往來上下以至於行乎什百千萬之中無非這一個物事。朱子全書。

One, and therefore divine (*Shên*), which *Hung K'ü* himself explains thus: "That which is in both (the light and the darkness), and is therefore incomprehensible, is just this one thing, which nevertheless circulates throughout all things. For example, that which is spoken of as light and darkness, as contracting and expanding, going and coming, ascending and descending, until it interpenetrates the whole universe, is nothing else than this one thing."

The idea is that that which gives unity to the dual forces in nature, is the divine spirit (*Shên*). Being in both of these forces, and combining them for harmonious action, it is incomprehensible and divine. Its unity is the thing that makes it divine. These passages assert the unity of the *Shên* which pervades the universe. This idea of unity is a prominent one with all pantheists. God is the unity, the ONE which includes all possible manifestations. Thus Aristotle giving an account of Xenophanes, says, "Xenophanes declared that the One is God." And again, "All that is really being is God. He is one and all things." Heraclitus says, "Unite the whole and the not whole, the coalescing and the not coalescing, the harmonious and the discordant, and thus we have the one becoming from the all, and the all from the one." Parmenides frequently called God "The One."

Emerson says: "The ultimate fact we reach on every topic, is the resolution of all into the ever blessed ONE."

These extracts show how completely the ideas of Western pantheists agree with what the Chinese affirm of their *Shên*.

7. 地以質爲質，而以氣爲神。皇極經世。

The earth has matter for its substance and ether for its divine soul (*Shên*).

8. 神則不離於形，而不囿於形矣。通書。

The divine essence (*Shên*) is not separated from form, yet is not limited by form.

These two passages show the relationship which the Chinese imagine exists between their *Shên* and external nature. They are spiritual, rather than material, pantheists.

9. 萬物形色，神之精粕，性於天道云者，易而已矣。 正蒙。

The material forms and colors of all things are the sediment (coarser parts) of the deity (Shên). Nature and heavenly reason are simply other names for evolution.

Compare with this the following summation of Brahministic doctrine given in Hunt's Essays on Pantheism: "As milk curdles, as water freezes, as vapor condenses, so was the universe formed from the coagulation of the divine substance."

10. 虛明照鑑，神之明也，無遠近幽深利用出入，神之充塞無間也。 正蒙。

That which is brightly mirrored, forth in space, is the brightness of the deity (Shên). That which is independent of distance, profundity, benefit, and manifestation, is the deity (Shên) in its all-pervading fulness.

This definition approximates very nearly to that learned synonym for God, the *Unconditioned*.

11. 非其聖心以乘聰明，孰能存天地之神。 史記。

Without the mind of the sage to improve the talents (confused), who is able to retain the divine essence (Shên) of heaven and earth?

This extract assumes the truth of the inference which pantheism of necessity includes, that the human soul is portion of the divine essence. It also implies the idea held by the Chinese that this divine portion may be conserved or dissipated by the action of the individual.

IX. DUALISM.

As already noted, the divinity of Chinese pantheism is a dual power or essence. It is compounded of the two parts—鬼 *Kuei* and 神 *Shên*—corresponding to the 陰 *Yin* and 陽 *Yang* of grosser matter and to the 乾 *K'ien* and 坤 *K'wên* in the symbolic language of divination. When used personally, the term 鬼神 *Kwei-shên* is a comprehensive designation of invisible beings, the meaning of which has already been considered. When used impersonally, the term *Kwei-shên* means the supposed divine principle, essence or spirit, inherent in all nature, the cause of life, and of every change and transformation. Thus used the term is always written *Kwei-shên*, and never *Shên-kwei*, as it often is when used personally. The distinctions made between the parts of this compound term, are fully exhibited in the following extract from the section on *Kwei-shên* in the 性理大全, "Complete Metaphysics."

大抵鬼神，只是陰陽二氣，主屈伸往來者言之。神是陽之靈，鬼是陰之靈，靈云者，只是自然屈伸往來，恁地活潑，自一氣言之，則氣之方伸，而來者屬陽，爲神，氣之已屈而往者屬陰，爲鬼，如春夏是氣之方長屬陽，爲神，秋冬是氣之已退屬陰，爲鬼，其實二氣，亦只是氣耳，天地間無物不是陰陽，陰陽無所不在，則鬼神亦無所不有，大抵神之爲言伸也，伸是氣之方長者也，鬼之爲言歸也，歸是氣之已退者也。自天地言之，天屬陽神也，地屬陰鬼也，就四時言之，春夏氣之伸屬神，秋冬氣之屈屬鬼，又自晝夜分之，晝屬神，夜屬鬼，就日月言之，日屬神，月屬鬼，又如鼓之以雷霆，潤之以雨，是氣之伸屬神，及至收歛後，帖然無踪跡，是氣之歸屬鬼，以一日言之，則早起日方升屬神，午以後漸退屬鬼，以月言之，則月初三生來屬神，到十五以後屬鬼，如草木生枝生葉時屬神，衰落時屬鬼，如潮之來屬神，潮之退屬鬼，凡氣之伸者皆爲陽，屬神，凡陽之屈者皆爲陰，屬鬼。

Speaking generally, Kwei-shên is simply a term for the two ethers, Yin and Yang, which preside over the (processes of) contracting and expanding. Shên is the spirit (ling) of the Yang, and Kwei is the spirit (ling) of the Yin. By spirit is meant this spontaneous contracting and expanding, as if a living thing. Regarding the Kwei-shên as one spirit (breath), then, when this spirit is expanding and advancing, it is allied to the Yang, and is Shên; when it has contracted and is departing, it is allied to the Yin, and is Kwei. Thus the spring and summer being the expanding of this spirit (breath), are allied to the Yang and are Shên. Autumn and winter being the retiring of this spirit (breath), are allied to the Yin and are Kwei. In point of fact, however, the two spirits (breaths) are but one spirit (breath). There is nothing in heaven and earth which is not a combination of the dual ethers (Yin and Yang). These dual ethers are omnipresent, and hence the Kwei-shên (which is their operating principle) is all-pervading. In general, the meaning of the term Shên is to expand, and this "expanding" is spirit (breath) in the process of increasing. The meaning of the term Kwei is to return, which "returning" is the spirit (breath) in its reverted state. As it regards heaven and earth, heaven is allied to the Yang, and is Shên; earth is allied to the Yin, and is Kwei. Referring to the seasons, spring and summer are the expanding of the spirit (breath) and are Shên; autumn and winter are the contracting of the spirit (breath) and are Kwei. Again, applying the same distinction to day and night, the day is Shên and the night is Kwei. As to the sun and moon, the sun is Shên and the moon is Kwei. As to such things as the pealing of the thunder and the moistening of the wind and rain,

they are the expanding of the spirit (breath) and are allied to Shên; when they have collected and collapse without trace, it is the reverting of the spirit (breath) and is allied to Kwei. Speaking with reference to a day, the morning when the sun is ascending is Shên; after midday, when he is gradually declining, this is Kwei. Speaking with reference to a month, when the moon first appears on the third, this is Shên; after the fifteenth, it is Kwei. Grass and trees when they are sending forth shoots and leaves, are Shên; when the leaves are falling, they are Kwei. The rising tide is Shên, the falling tide is Kwei. In all cases, when the spirit (breath) is expanding, it is Yang, and is classed as Shên; and when the spirit (breath) is contracting, it is Yin, and is classed as Kwei.

These distinctions between the Kwei and the Shên form the staple of Chinese philosophy on this subject. On these and others like them, the changes are continually rung. Many of these distinctions are purely fanciful, and most of them will be found on examination to be of comparatively modern date. They are found in abundance in the commentaries, but not in the text of the classics. The "expanding" and "contracting" of which so much is made in these explanations, is based on the assumed etymology of 神 Shên and 鬼 Kwei. The phonetic part of Shên, that is 申, gives the idea of expanding, and the word 歸, a character of similar sound with 鬼 Kwei, gives the idea of reverting or contracting. Referring to these etymologies Dr. Edkins says, "Such explanations are useless, for, many centuries before they originated, the words (characters) were in common use." All analogy goes to prove that the 申 part of the character 神 is simply phonetic, the meaning being indicated by the radical 示. The term Kwei-shên, though double in form is, when used pantheistically, substantially one. This is distinctly stated in the extract given above, and similar statements are of frequent occurrence. The distinction is not that of two substances, but rather that of different states and aspects of one substance. The word Shên is the leading word, which really includes the other. Shên is often used alone, with the sense of the two, as is seen in the extracts already given. Kwei, however, is never so used.*

The following extracts will serve to illustrate the pantheistic sense and usage of this compound term:—

1. 此所以成變化而行鬼神也。 易經繫辭。

It is by these (numbers) that transformations are effected, and the divine essence (or demon-god, Kwei-shên) acts.

* This assertion is made with reference to that divine essence which is supposed to circulate through the universe. When used personally, the word Shên does not usually include the Kwei, and the Kwei is found in a few cases as including the Shên.

The numbers referred to are the numbers and strokes in the various diagrams. The acting of the divine spirit refers both to its operations in nature and to the responses given to the diviner who uses the numbers. "Demon-god" represents what Greek philosophers would doubtless render *Kwei-shên*.

2. 天地無一物不是陰陽，則無一物不是鬼神。 性理大全。

There is nothing in heaven or earth which is not a combination of the dual ethers (Yin and Yang), hence there is nothing in which the divine essence (Kwei-shên) does not inhere.

This sentence states briefly the "summum totum" of Chinese pantheistic philosophy. The dual breath or material spirit (氣 *K'i*) exists in everything, and hence the divine essence which is the operating power of this dual breath, is likewise omnipresent. If the concluding part of the sentence were rendered, as would seem quite natural, "Hence there is nothing which is not composed of this divine essence," then the theory of Chinese pantheism would seem to be somewhat materialistic. This, however, it is not, save in isolated cases. The orthodox view is well presented in the following from a well-known classic on the subject: 神則不離於形而不囿於形矣。通書, *The divine does not exist apart from form, yet it is not limited by form.*

3. 鬼神之爲德其盛矣乎，視之而弗見聽之而弗聞，體物而不可遺，使天下之人齊明盛服，以承祭祀，洋洋乎如在其上，如在其左右。 中庸。

How abundantly do spiritual beings (Kwei-shên) display the powers that belong to them! We look for them, but do not see them; yet they enter into all things, and there is nothing without them. They cause all the people in the empire to fast and purify themselves and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left (of their worshippers).

This is the golden text of Chinese pantheism. The translation is that given by Dr. Legge. He translates as if the term *Kwei-shên* were wholly personal and plural. This, I think, is a mistake, and does not give a correct view of the passage. The term is rather impersonal than personal, though not wholly the one or the other. As often happens, both with Chinese and with other pantheists, the personal and the impersonal pass imperceptibly from the one to the other. The commentators who are now accepted as the standard in China, clearly make *Kwei-shên* impersonal, and with them no doubt the great majority of living Chinese scholars. The passage is worthy of a very careful examination, not only because it is from one of the best known Chinese classics, but especially because it contains the pith of Chinese pantheistic philosophy. The whole

Chinese theory of nature may be found detailed in the various comments on this passage, than which no other is found more frequently quoted or referred to by writers on metaphysical subjects. Let the reader carefully examine the following extracts from the commentaries, which are but specimens of many that might be given:—

a. 天地間屈伸往來，總是陰陽之氣，而氣之靈處謂之鬼神，夫鬼神之爲德也，至無而含至有，氣虛而統至實，蓋極充滿流行之盛矣乎，鬼神只是個陰陽屈伸之氣，獨曰鬼神者，自其精英流動處言之也。

That thing in the midst of heaven and earth which contracts and expands, advances and recedes, is simply the spirit (K'í) of the dual ether, and the spiritual (or efficacious) part of that breath is called deity (Kwei-shên). The virtue of the divine essence (Kwei-shên) is in the highest degree negative, yet includes the highest degree of that which is positive; it is in the highest degree unsubstantial, yet comprehends all reality, for it perfectly fills and pervades all things with its fulness. This divine essence (Kwei-shên) is merely the contracting and expanding breath (or spirit) of the dual ethers. The special reason why it is called the divine essence (Kwei-shên) arises from its subtle rigor and all-pervading character.

b. 何以見鬼神之德之盛，蓋鬼神無形也，視之而弗見，無聲也，聽之而弗聞，然無形聲，而實遍體乎形聲之中，物之初生，氣日至而滋息，神之至而伸也，物生既盈，氣自反而游散，鬼之返而歸也，蓋體物而物不可遺焉，鬼神之德之盛何如哉。

How can we see the all-pervading virtue of the Kwei-shên? For the Kwei-shên has no form; by looking we cannot see it, and by listening we cannot hear it, and yet, formless and soundless as it is, it really enters into the very centre of form and sound. When things are first produced, the breath (or spirit, 氣) daily advances and grows; this is the advancing and expanding of the Shên. When things have arrived at their fulness and perfection, the breath (氣) daily reverts and is dispersed; this is the reverting and returning of the Kwei. Seeing then that they enter into all things, and that there is nothing without them, how all-pervading is the virtue of Kwei-shên.

c. 此節正言鬼神爲德之盛，三句一連說，歸重在體物不可遺上，先言上二句者，意要由微說到顯，以見其盛耳，不見不聞，正是他體物不遺處，無可見聞，三句只一時事，不分兩層，體物是體乎物，非先有物而後有鬼神，乃先有鬼神而後有物，及至有了物，又不能遺乎鬼神，鬼神卽在物中做物的骨子一般，鬼神是主，物是賓，天地間只是這一個氣，入毫釐絲忽裏去，也是這陰陽，包羅天地，也是這陰陽。

This section speaks of the all-pervading virtue of the Kwei-shên. The three clauses are connected together, but the chief stress is on the "entering into all things without exception." The author premises the first two sentences with the view of proceeding from the abstruse to the evident, in order to show the all-pervading character of the Kwei-shên. Its invisibility and inaudibility are exhibited in its entering into all things without exception, still being invisible and inaudible. The three sentences all refer to the business of one time, and are not separable into two parts. The entering of the Kwei-shên into things, means that it embodies (or gives substance to) them, not that the things first existed and afterwards the Kwei-shên, but the Kwei-shên first existed, and afterwards the things, so that when the things had come into being, they could not be destitute of the Kwei-shên. The Kwei-shên is within things, and constitutes, as it were, their bones; the Kwei-shên is the host, the things the guest. In all heaven and earth there is nothing but this one breath or spirit, 氣; that which enters into every part, particle, fibre, and atom is this dual ether; that which infolds heaven and earth, is this dual ether.

d. 凡可狀皆有也。凡有皆象也。凡象皆氣也。氣之象本虛而神，則神與性乃氣所固有，此鬼神所以體物而不可遺也。 本義滙。

Whatever can assume an appearance exists, whatever exists has form, whatever possesses form has a breath or spirit (氣). The nature of this breath or spirit is fundamentally ethereal (empty) and divine (神), thus it is that divinity (神) and essential attributes (性) are originally possessed by this breath or spirit (氣), and this is the way in which the Kwei-shên enters into all things without exception.

A careful perusal of these passages can hardly fail to convince an impartial reader that what is meant by *Shên* and *Kwei-shên* is not spirits as separate personal entities, but one infinite, all pervading, universally operative spirit which, though one in essence, is supposed to have a dual constitution or manifestation. Dr. Legge expressly admits that precisely what is affirmed of *Kwei-shên* in the phrase 體物而不可遺, "They pervade all things without exception," cannot be determined. This is not at all strange on his interpretation, which refers the *Kwei-shên* to separate personal spirits. Chinese interpreters say, as in the third extract given above, that this clause is the key to the meaning of the whole passage. Hence if its meaning is undetermined, the whole passage, together with the far-reaching theories connected with it, are all left in confusion. No satisfactory sense can be gotten out of the passage except that which springs from regarding the *Kwei-shên* as an omnipresent spiritual unity which fills all space and permeates all things. No other conception will at all satisfy the requirements of

the case or give coherence and consistency to the explanations of the commentators. Dr. Legge, in speaking of these explanations, says: "It is difficult—not to say impossible—to conceive to one's self what is meant by such descriptions." The reason of this failure to conceive the meaning is not far to seek. It arises from reading into the passage and the commentaries the Christian and personal sense of the words God and spirit, instead of consenting to take the attitude of the Chinese pantheist. The conception is vague at best. All error is wanting in consistency, and this Chinese theory of the divine existence is no exception to the rule. Those who maintain that *Shên* means spirit, lay great stress on what is here said: "We look for it, but do not see it; we listen, but do not hear it." No doubt this is highly applicable to spirit, but then it is just as applicable to divinity. If it were predicated of spirit in an abstract or generic way, it would have some force; but the context clearly points to that *one* divine essence or spirit which is supposed to fill all things. The Chinese commentator expressly affirms that "the invisibility and inaudibility of the *Kwei-shên* is exhibited in its entering into all things without exception." That there are individual spirits dwelling in and presiding over every particular and separate being and thing (a theory sometimes advanced by Chinese moralists), is not at all the meaning, but rather that *one* divine essence pervades *all*. The essential unity of this essence, of which every god, man, etc., is but a special manifestation, is frequently asserted and everywhere assumed by the Chinese. In the nature of the case, this *one* omnipresent spirit can be no other than the divine spirit, as conceived from the pantheistic standpoint. It is for this reason that the terms "divine spirit" and "divine essence" have been used in translating.

The following comments have reference to the clause beginning 使天下之人齊明, etc., *It causes all the men in the empire, etc.*

e. 何以見其體物不遺哉, 試以易見者驗之, 當祭祀時, 鬼神之靈, 能使天下之人, 各隨其所當祭者, 齋明以肅於內, 盛服以肅於外, 以承乎祭祀, 此時但見鬼神之精英發見昭著, 洋洋乎流動充滿, 如在其上, 如在其左右焉, 此可見鬼神無往不在, 而為體物不遺之一驗也。

How does it appear that the Kwei-shên enters into all things without exception? It may be shown from things that are readily seen. At the period of sacrificing, the energy of the Kwei-shên is such that it is able to cause all men in the empire, whilst severally offering the sacrifices suited to their stations, to fast and purify themselves, so as to promote veneration within, to clothe themselves in ceremonial robes in order to show respect without, and so offer their sacrifices. At such times the subtle vigor of the Kwei-shên

may be seen manifestly displayed, diffusing its fulness through the whole expanse as if above and on either side of the worshippers. From this we see that the *Kwei-shên* is everywhere present, which is a proof that it pervades all things without exception.

The commentator here affirms that the impulse to sacrifice comes from the inspiration of the *Kwei-shên*, which at the time is "manifestly displayed, diffusing its fulness through the whole expanse," language which is not descriptive of a multitude of spirits, but rather of one spirit everywhere diffused; and in pursuance of this idea, he goes on to draw the conclusion that the *Kwei-shên* is omnipresent and so of course pervades everything without exception. Personality is merged in the universally diffused spirit which underlies all material things.

凡體物所包甚闊，凡天地造化，人生氣血盛衰，草木榮枯，物類生死，莫非鬼神，此則就無所不包中提出所當祭祀的來說，蓋恐人將氣機之鬼神，與祭享之鬼神，認作兩般，故即其親切著見者言之，欲人會之爲一也。

The expression "entering into all things" is very comprehensive. The making and transforming of heaven and earth, the growth and decay of the vital powers of living men, the blooming and withering of plants and trees, with the life and death of all classes of things, are entirely due to the *Kwei-shên*. This latter part passes on from that which is all-comprehensive, to make special mention of that (or those) which is to be sacrificed to, and this is done lest anyone should suppose that the *Kwei-shên* or the spiritual mechanism (or nature) is different from the *Kwei-shên* who enjoy sacrifices. Hence he (the author) speaks of what is near at hand and clearly manifested, wishing men to understand that they (the *Kwei-shên*) of the spiritual mechanism, and the *Kwei-shên* of sacrifices, are the same. Let it be particularly noted how this commentator (who is but one of many) expressly particularizes the *Kwei-shên* of the spiritual mechanism and the *Kwei-shên* of sacrifices, asserting that the latter is but a part or example of the former, and explicitly declares that they are identical and are both included in the text. This is as plain a declaration as a pantheistic polytheist could possibly make, that the divine essence, which he holds to pervade all nature, is the same with the gods he worships, and that the term by which he designates this being or essence includes and expresses this idea. Dr. Medhurst, after quoting the above and numerous other comments on this passage, says in conclusion: "From the above we perceive that the *Kwei-shên* of the Confucian school are the spiritual energies of nature as well as the spiritual energies of human forms." But what "spiritual energies" are there in nature other than the divine spirit, and what nation or people have ever imagined a spirit-

ual energy to pervade all nature which they did not identify with the divine being! It should also be further observed that if the "spiritual energies of human forms" are the same as those of nature, then of course it follows that the human soul is one with God, that is, it is divine.

In all these comments, it will be noticed that 氣 (K'i), breath or air, is used to define and explain the term Kwei-shên; moreover the word breath or air is not used in a gross or literal sense, but is itself already figurative, measuring something in the highest degree subtle and tenuous; it in fact expresses the Chinese idea of spirit, and should be so translated, as has been done by Dr. Medhurst in many cases in his translations of comments on this passage,—all, in fact, in which he does not transfer the term. If then *Kwei-shên* means simply spirit, as we are told, what is gained by defining it by another word which also means spirit, or what is the sense of such expressions as 鬼神只是个陰陽屈伸之氣 "*spirit (or the spirits) is simply the contracting and expanding spirit of the dual ether?*" To make consistent sense, *Kwei-shên* must mean something more than spirit. If, however, *Kwei-shên* means the divine nature or spirit, the sense is both consistent and forcible. Nothing is more natural than that "spirit" should be used to define and explain the divine nature. The best definition that Christianity has ever given of God, begins by saying that He is a spirit (a breath), and in all lands spirituality is a primary idea in the conception of deity. More especially is this true in the pantheistic conception of God, in which the ideas of spirituality and divinity approximate, in fact, coalesce.

It will no doubt occur to the mind of the reader that making 氣 equal to spirit, is making spirit material. This no doubt it is to a certain extent, and this is, in fact, the Chinese idea of spirit. The 氣 (K'i) is always used to define *Kwei-shên*, and in the 本義滙參 is a discussion whether on this account the *Kwei-shên* is to be considered material (形而上) or immaterial (形而下), and the conclusion is reached that it partakes of both and is between the two. Nor are the Chinese alone in this idea. Kitto in his Biblical Encyclopædia says: "The modern idea of spirit was unknown to the ancients; they conceived spirits to be incorporeal and invisible, but not immaterial, and supposed their essence to be a pure air or a subtle fire." Almost all nations have taken a word meaning air or breath for spirit, and it is a fair question whether after all this word 氣 is not the very word which should have been taken for spirit in Chinese. The materialistic ideas connected with it do not constitute a valid objection, just as they did not in the case of the words adopted in Greek and Latin. Having said so much on this golden

text of Chinese pantheism, space will allow but three or four additional representative passages on this head.

4. 鬼神者周流天地之間，無所不在，雖寂然不動，而有感必通，雖無形無聲，而有所謂昭昭不可欺者。 性理大全

The Kwei-shên is that which circulates throughout heaven and earth, and is everywhere present. Although silent and motionless, yet it will not fail to respond to any impression made on it; although without form or sound, yet it has what is described as a luminous perception which cannot be deceived.

This passage, though quoted from the "Compend of Metaphysics," has evidently been suggested by the passage in the Chung-yung. While intensely pantheistic in the first part, yet it brings out at the close a shade of personality, attributing to the divine essence which circulates through heaven and earth an intimate acquaintance with, and infallible knowledge of, men's actions—an attribute, not of spirituality as such, but of divinity.

5. 下生五穀，上爲列星，流於天地之間，謂之鬼神。 管子

That which below produces grains, and above becomes the stars, and which circulates through heaven and earth, is called the divine spirit (Kwei-shên).

6. 子曰知變化之道者其知神之所爲乎。 易經繫辭

The master said, "He who understands the philosophy of transformations, how profound is his knowledge of what God does."

The Chinese are out and out evolutionists, but they do not exclude God from the process. On the contrary, they recognize the activity of the divine being in all the changes and transformations of nature.

7. 祭五祀想也，只是當如此致敬，未必有此神，曰神也者妙萬物爲言者也，盈天地之間皆神，若說五祀無神則是有有神處，有無神處，是甚麼道理。 朱子全書

I presume it is merely that the five sacrificial offerings ought to be made in this way in order to show respect. It is not probable that there are any such gods. Ans., God is the title of him who adorns all things. All heaven and earth are full of God. If you say that God is not present at the sacrifices, that amounts to saying that there are places where God is and places where He is not. What sort of a doctrine is that?

Chu Tsī was a pantheistic atheist, and being unwilling to be reported as denying the presence of the gods at the sacrifices, and thus contravening the doctrine of the sages, he explains away the idea on pantheistic principles. He uses *Shên* practically if not indeed really by way of eminence.

8. 程子云, 鬼神者造化之迹, 張子云, 鬼神者二氣之良能. 性理大全.

Ch'eng Tsi says, "The divine essence is that which has left its mark in creation and transformation." Chang Tsi says, "The divine spirit is what constitutes the admirable efficacy of the dual ether." This last sentence consists of two famous definitions or descriptions of *Kwei-shên*. They are found constantly quoted by Chinese authors when speaking on this subject. They are expressed with the usual enigmatical brevity. As definitions of a pantheistic divinity, they are highly appropriate. As definitions of "spirit" simply as such, they are wholly unsuitable and meaningless.

(To be continued.)

The First National Y. M. C. A. Convention in China.

BY REV. J. C. GARRITT.

THE first National Convention of the Young Men's Christian Association in China has just been held in Nanking, beginning Thursday, November 7th, and lasting four days. The meeting had been most carefully planned for; and in point of attendance, spiritual power, and careful study of the subjects coming before it, the Convention has proven, under God's blessing, an unqualified success.

The expected presence of John R. Mott, M.A., General Secretary of the World's Student Christian Federation, excited great interest among Christian students throughout China. It was through his counsel and encouragement on his previous tour in China five years ago that many colleges and schools in far distant provinces were led to organize associations. Before that time D. Willard Lyon had been appointed by the International Committee of Y. M. C. A. as general secretary for China. Since then, as the work has opened up, other secretaries have been added as follows: F. S. Brockman and R. R. Gailey, for the Tientsin city work; R. E. Lewis and H. G. Barrie, for the Shanghai city work, comprising both Chinese and foreign; and W. J. Southam, for the city work at Hongkong. Mr. Brockman has just been chosen by the National Committee as general travelling secretary, while Mr. Lyon's work will be editorial and correspondence. The breadth and importance of the Y. M. C. A. work in China has advanced by bounds during recent years. The city associations are naturally confined to port cities as yet; but a very strong association among Chinese young men, largely graduates from Christian schools, exists at Shanghai. What strides have been taken in the college work will presently appear.

The faithful efforts of the general secretaries, both before and since Mr. Mott's first visit to China in 1896, have enabled Christian young men of many far distant places, differing in dialect and heretofore ignorant of one another, to enter into real fellowship and mutual aid. How great are the advantages of such a union may be easily seen by thinking of the tremendous power of the national system of literary examinations upon the students of China for so many hundreds of years, almost the sole bond of union among educated men. and hence of the nation. "United we stand, divided we fall," might well be inscribed on the banners of the Chinese Y. M. C. A. at this time, when the old literary bond of Chinese students is near its dissolution. God has in His providence been preparing many agencies by which the church may meet the enormous problems of this century in China; but perhaps no one agency is of more striking and evident importance than the National Y. M. C. A. movement.

This will be seen if we note the present extent of this work in China, and particularly if we study the *personnel* and spirit of the recent convention, the subjects which it considered, and the wide area through which its influence will be felt.

In 1896, when Mr. Mott arrived in China, there were but five associations; but before the end of the year there were twenty-seven, in widely separated parts of the empire, while a national organization had been effected, and the publication of the *Intercollegian* had begun. In 1900 forty-seven associations were reported in eight provinces, comprising all those in which any extensive educational work is carried on, viz., Chihli, Manchuria, Shantung, Kiangsu, Hupeh, Chekiang, Fukien, and Kwangtung. While the great catastrophe of last year of course submerged many of these in the north for a time, their reappearance will be assured so soon as the church and its schools shall be reestablished. The foundations are there, baptized in blood; and when, during a hurried visit to Peking just before the Nanking Convention, Mr. Mott met with 350 of the leading Christians who remain, he found them ready to respond to every word of encouragement and to enter anew upon the great work of building for Christ.

Those who arranged for the National Convention, far from desiring to gather a great number of delegates for the mere purpose of making it large and enthusiastic, used every effort to draw together a small number of picked men to truly represent the body of Christian teachers and students and missionaries of various bodies engaged or interested in educational work. The total number of delegates in the Convention was 170, of whom 131 were Chinese and thirty-nine foreign. The former represented thirty-three colleges

and schools in eight provinces, and were distributed as follows: pastors, twelve; teachers, thirty-three; students, seventy-five; laymen, eleven. Of the foreigners, thirty-two were regular delegates, among whom were such men as Dr. D. Z. Sheffield, who was chosen president of the Convention; Dr. Timothy Richard, and Dr. A. P. Parker, chairman of the National Committee of the Y. M. C. A. Bishop Moule, C. M. S., Hangchow, and Bishop Moore, M. E. M., sent messages of regret at their inability to be present. Five secretaries were present, including Mr. Mott, who is Foreign Secretary of the International Committee of Y. M. C. A. Two fraternal delegates were also present: Mr. Seiji Niwa, General Secretary of the City Y. M. C. A. of Japan, who came to bear greetings from the flourishing National Y. M. C. A. of his land; and Mr. Philip L. Gillett, just appointed secretary for this work in Corea. The Corean work is for the present to be organically connected with that in China. Mr. Niwa finely expressed the greetings of those whom he represents in a message of the deepest importance: "The greetings of the Y. M. C. A. in Japan to the Y. M. C. A. in China. Let the Christian young men of China and Japan *take Asia for Christ and do it with our own hands.*" Glad is the day when we hear the youth of the Far East taking up that battle-cry!

But let us go back to the journey to Nanking. It was inspiring to see the delegates gathering in Shanghai from North and South, bright, earnest Christian youth and men, full of hope and prayer for their country, even in this dark hour of its need. Many who arrived early visited the government and mission colleges in and about Shanghai. At a meeting in the Chinese Y. M. C. A. building, where they were entertained, at least seven different dialects, including Kwangtung, Foochow, and Amoy, were heard. But the mandarin or English formed a means of communication among all.

On Tuesday evening, after a general meeting of the delegates and their friends, badges were issued, and presently a long procession of over a hundred jinrickshas was making its way to the steamer wharf. Such an object-lesson had never been seen in the streets of Shanghai; and although the hour was late, many onlookers saw it and wondered. The greater part of the S. S. *Swian* had been chartered for the delegates, thus reducing the cost of passage for each and bringing all together in close fellowship. Never has such a boat-load of Christians traversed any river of China as entered the Yangtze then. During the passage to Nanking, general and sectional prayer meetings were held, in which it was evident that the Holy Spirit was present, leading all to prepare for the coming meeting. The success of the meetings may be largely traced to this kind of preparation, by which each was enabled to hear God's

message to himself and to gain all possible inspiration to carry back to his own school or church. There had also been a general response among Christians throughout the country to the prayer-call issued months before the Convention.

On arriving at Nanking, the delegates found the most careful preparations made for their entertainment and individual comfort. No one assembly-room in the city being deemed adequate, a delightful bamboo pavilion had been erected on the university grounds of the Methodist Episcopal Mission; and this had been decorated in beautiful taste, with flags and banners, mottoes and lanterns, evergreens and flowers. Seatings were provided for 600; and for three and a half days—morning, afternoon, and night—the seats were filled; the Christians of Nanking, men and women, and pupils from the boys' and girls' schools showing an increasing interest in the meetings. The complete unity of all the missions in their preparations for the Convention, and the spirit of prayer and desire for a blessing from on high which filled the churches, was rewarded from the first by the evident presence of God's Spirit. The keynote of the meetings was struck in the opening address by Mr. Mott, upon "The Possibilities of this Convention," in which all were called upon honestly and earnestly to set themselves right before God, to avoid superficial emotionalism and other similar perils incident to conventions, and to gain such a deep spiritual experience that they and those to whom they were to return should be shaken by the mighty power of God.

The Convention was organized with Dr. Sheffield as president; Dr. Wan, of Hongkong, Prof. Ding Ming-wang, of Foochow, and Prof. Ch'en Wei-p'ing, of Peking, vice-presidents; L. H. Roots and R. F. Fitch, foreign secretaries; and Prof. Sen, of Wuchang, and Prof. Theo. Wong, of Shanghai, Chinese secretaries. Various committees were appointed, the most important being the committee on resolutions, whose painstaking work enabled the Convention to dispose of the various matters of business which came before it with the utmost expedition. Hence almost the whole time was left free for the addresses and conferences. These were upon the most practical and important themes. The subjects considered were in general such as related to the evangelization of China and the problems connected therewith, but very special emphasis was laid on individual spiritual life and growth as the *sine qua non* of all evangelistic effort. The programme, as carried out, is as follows:—

Thursday, 2.30 p.m.—Organization. Address by Mr. Mott.—
The Possibilities of this Convention.

7.30 p.m.—Address, Mr. Mott.—*Christians of Reality.*

Friday, 9.30 a.m.—Address, R. E. Lewis.—*Work for Young Men in Port Cities.*

10.15 a.m.—Address, Dr. Sheffield.—*Secret of Success or Failure in making the Christian College the Source of Supply for the Christian University.*

11.00 a.m.—Address, Dr. O. F. Wisner, Macao.—*The Teacher as an Evangelistic Force.*

2.30 p.m.—Sectional Conferences:

A.—Chinese Delegates.—*The Missionary Department of the Association.* Led by D. W. Lyon.

B.—Educational Missionaries.—*Students and their Evangelization; and, How shall we get more Students to take up Christian Work as their Life-Work?* Led by Mr. Mott.

7.30 p.m.—Address, Mr. Mott.—*The Need of more of the Evangelistic Spirit in our Movement.*

Saturday, 9.30 a.m.—Address, Dr. T. Richard.—*The Regeneration of China.*

11.00 a.m.—Address, Dr. D. L. Anderson, Soochow.—*How shall we reach the Literati?*

2.30 p.m.—Address, Mr. Garritt.—*Dangers and Possibilities in the Evangelization of China.*

Letter from Bishop Moule upon the same subject.

3.45 p.m.—Conference and Reports on *Bible Study.* Led by D. W. Lyon.

4.15 p.m.—Mr. Warren.—*Bible Study for Spiritual Growth.*

7.30 p.m.—Business Meeting.—Report of Committee on Resolutions.

Reception of Fraternal Delegate from Japan.

8.15 p.m.—Address, Mr. Mott.—*The Use of the Tongue.*

Sunday, 9.30 a.m.—Addresses by Mr. Niwa, of Japan; and Mr. Gillett, of Corea.

10.15 a.m.—Free-will Contributions to the Expenses of the National Work for Ensuing Three Years.

10.45 a.m.—Address, Mr. Lowrie.—*The Price of the Evangelization of China.*

11.30 a.m.—Sermon, Mr. Warren.—*The Christ.*

2.30 p.m.—Sectional Meetings:

A.—Chinese Delegates and Students.—Address, *Temptations of Young Men*, and Appeals to the Unconverted. Led by Mr. Mott.

B.—Missionaries (Male).—*The Private Devotional Life of the Missionary*. Led by Mr. Garritt.

C.—Women's Meeting. Address by Dr. J. R. Goddard.—*Unconscious Influence*.

7.30 p.m.—Statistics of the Convention. Votes of Thanks, etc.

8.15 p.m.—Address, Mr. Mott.—“*Be filled with the Spirit.*”

The language of the Convention was mandarin. Dr. Sheffield, Mr. Lowrie of Pao-ting-fu, and Mr. Roots of Hankow, acting as the principal translators. If any failed to understand the main thought of the addresses, the number was very small. All set themselves to understand, and all were under the influence of the spirit of the Convention which, as one said, rose higher and higher, till like a river it overflowed its banks. Mr. Mott's compact and practical addresses held every hearer. They were directed to the one aim of individual spiritual growth and power for service; and only eternity will reveal how many lives were changed into better channels and how many hearts were led to seek closer fellowship with, and obedience to, the Master. Especially powerful was his address on Christians of Reality, in which, after pointing out the reality of Jesus Christ, in that He did as He preached, he showed that the great need of China, as of every country, is Christian men “who possess what they profess.” He emphasized perfect sincerity in speech, in thinking, in the prayer-life, in building our own spiritual life, and in advancing the kingdom of Christ in the world. If the addresses of the Convention are to be printed in Chinese, as we hope is to be the case, this and Mr. Mott's other addresses should be placed in the hands of every Christian; and every missionary worker will find them worthy of careful study in their English form. The address on the Use of the Tongue was also a most timely and powerful one; full of most practical and helpful thought, clearly showing the danger of heedless speaking, of overmuch speech, or of silence when one should speak, and urging ceaseless and prayerful vigilance over the mighty and dangerous power of speech entrusted to us. One may truly say that just this subject needs especially to be brought to the attention of all our Chinese Christians; yet is it not equally needed by missionaries, their leaders? “If any man offend not in word, the same is a perfect man, able also to bridle the whole body!”

The addresses which dealt with the problems of evangelization were carefully prepared and listened to with deepest attention. In

no case was there a note of discouragement on account of the troubles through which China has been passing; on the contrary, every speaker recognized and emphasized the presence of a great and unexampled opportunity. This was made very personal to the young men by Mr. Mott in his address on evangelization and by others in showing them that on China's Christian young men rests the great responsibility of giving the gospel to their countrymen and emphasizing the necessity as a means thereto of obtaining spiritual power and fitness for the work. No call was made for volunteers; but no opportunity was left unused to bring home the responsibility resting upon those trained in Christian schools. Some of the addresses were more particularly addressed to teachers, such as those of Dr. Sheffield and Dr. Wisner. These we shall doubtless have in printed form; and as practical answers to the questions of how the teacher may himself be an evangelizer, and how schools may bring forth men ready to give themselves to the work of Christ, all educators will welcome and profit by them. Other speakers, as Dr. Richard and Dr. Anderson, dwelt upon the opportunity and the necessity of giving the gospel to the hitherto unapproachable literati. Whether it be entirely true that they have been so unapproachable as we have deemed them, or whether missionaries have in the past evaded a difficult problem by avoiding them, it is certainly true to-day that we can no longer avoid them! They who once despised the missionaries and their converts now come to them for help; and what more tremendous opportunity for wielding an influence for Christ in China could be imagined than this?

Mr. Lowrie's address on the Price of the Evangelization of China, with its affecting references to the martyrs of last year, brought home to every heart the real meaning of giving up all for Christ, even life if need be; and many felt that even that were a small price to give, when God gave His only Son to die on the cross for us. It was not strange, therefore, that on Sunday afternoon, after Mr. Mott's address on temptations which assail young men, over sixty responded to his fervent appeal to the unconverted to give themselves to Christ, and others still that night. Many students and others who understand the gospel but had not given up to its claims, attended the meetings, and on that day seventy-six of these publicly made known their decision to follow Christ. At the closing meeting, moreover, when opportunity was given for the delegates to express briefly what advantage they had gained from the Convention, or what purpose they had formed for the future, large numbers rose in their places and testified to the great uplift they had received, and announced their purpose to live more singly for Christ, or give themselves to Him for some special work. The memory of that Sabbath spent near to God will

endure with many throughout their lives and it will bear fruit far and wide in more faithful living and more direct work in saving souls. The city of Nanking and the surrounding country will especially have reason to remember this day, when seventy-six of her sons and daughters gave themselves to Christ and His work.

The address of Mr. Lewis, on Work for Young Men in Port Cities, was very interesting and useful. It gave the Chinese delegates an insight into problems with which most of them had not been familiar; for to the average young man in interior cities life in the ports shows only its pleasant and desirable side. It also showed the present extent of the work for young men in Tientsin, Hongkong, and Shanghai, both among Chinese and foreign young men. In Shanghai there are in the various city associations 550 Chinese, 100 Japanese, and 150 Europeans. The speaker, after describing the temptations and perils which beset such cities, and the tremendous influence these cities exert upon the country in commercial and other ways, gave instances from the life of the Apostle Paul, showing how he chose such cities as strategic centers of his work. Such were Antioch, Corinth, Ephesus; such preeminently was Rome, which he longed for so many years to reach, and where at last he wrought even in chains.

The conferences held upon various subjects formed a most valuable part of the Convention's work. At the conference on the missionary department of the Association on Friday afternoon, many delegates took part; and the work done by students in various schools and colleges was seen to be extensive and important. The conference of educators held at the same hour was of peculiar value. Twenty-eight schools or colleges were represented and reported upon, showing in most cases a large proportion of Christian students, a large number of conversions during the year, and a very small minority of non-Christian teachers employed in the schools. A series of very practical questions was then propounded by Mr. Mott, and answers given briefly by any who desired to speak. Some of the questions were as follows: Why have not a larger number been brought to Christ? What methods or agencies have been fruitful in bringing men to Christ? To what extent have Christian teachers and students been used in the conversion of others? What aspects of Christianity, or what arguments, seem most useful in winning students to Christ? Then, under the second general head, the following questions were asked and answered in the same way: Why do not more Christian students, especially of the stronger men, give themselves to Christian work? What practical means have been used to bring men into this work, *i.e.*, to bring the call to their attention? Who may best urge the students to enter Christian

work as their life-work? From what class do the greater number of Christian workers come?

It is impossible to enter here into the answers to these questions; but it can be easily seen that the conference was most interesting and profitable to all present, and the full report will be printed in the proceedings of the conference.

The sectional meetings on Sunday were also very helpful. That led by Mr. Mott has already been referred to. The missionaries' meeting, which considered the private devotional life of the missionary, gave an opportunity for many to tell of their experience of God's leading and of the various means by which the life is to be kept warm and bright at its center. The women's meeting, led by Dr. Goddard, at which many girls from the various schools were present, was also a blessing to all.

The deep interest of all who attended the Convention was shown in a very practical way in their response to the call on Sunday morning for a contribution to the expenses of the National Committee for the ensuing three years. After the subject had been clearly placed before the delegates and visitors by Mr. Lyon, ushers distributed slips for writing subscriptions; and the response was very gratifying. Chinese subscriptions, a portion payable yearly, aggregated for the three years \$750.00. A number wrote their subscriptions for life; the amount of these for three years gives an additional \$177. The collection in ready money amounted to \$62.62; and foreigners present subscribed amounts aggregating for the three years \$746.00. The total thus reached \$1,735.62, showing that the Association proposes to push its work vigorously. A delegate was chosen by the Convention to represent China at the World's Conference to be held in Denmark next year.

The resolutions passed by the Convention look toward the extension of the work of the Association to all the schools in China, and especially toward meeting the great responsibility thrown upon the church of reaching the non-Christian students—the literati.

After-meetings were held on Monday and Tuesday nights, especially to help those who had made recent profession of faith in Christ; and the Christian community of Nanking is looking forward to still greater things to result from this Convention. But what shall we say of its far-reaching results from one end of the empire to the other? Men have gone back to their work and their everyday life, and that which was passing and superficial of the great Convention, will soon vanish away. But the Spirit of God was there, and He gave deep impressions of truth and duty. Let us all pray that these may be lasting and ever grow in intensity and in influence!

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Reconstruction in Peking.

BY REV. D. Z. SHEFFIELD, D.D.

THE political and social convulsion of last year destroyed in Peking all Christian educational plants, scattered students, and brought educational work to a sudden termination. Nowhere in China was the loss of life among native Christians so great as in Peking and vicinity, and yet among students the numbers sacrificed were surprisingly few when we consider that for three months they were hunted night and day like sheep by devouring wolves. In each mission there were a few deaths of students, but when the storm was past, only a few tens out of as many hundreds had been called upon to witness to their faith by the surrender of their lives.

In the autumn following the upheaval missionaries were able to provide temporary shelter for themselves and the native Christians under their care by taking possession of houses deserted by their owners in the general alarm and stampede from Peking when it was occupied by the allied troops. In a good many instances owners of houses invited missionaries to take possession of these houses, thus securing them against military occupation and the mutilation usually accompanying such occupation. The problems of reconstruction were immediately grappled with; but with less than half of the mission force on the field, with new and perplexing problems to be considered, demanding the approval and support of home mission Boards, the work of reconstruction has necessarily been slow. The Methodist Mission has improved the unusual opportunities for easy transfer of property to enlarge the limits of its premises, both for educational and general work. They have set an example to other missions in being up and doing, hoping for better times, and setting themselves to make suitable preparations. The home Board has advanced thirty-five thousand dollars gold for immediate use; this amount to be finally deducted from indemnities. They are thus enabled to clear their grounds, erect walls, and begin the work of reconstruction, giving them a substantial advantage of a year over most other missions.

Tung-chou, in proportion to the size of the city, suffered more seriously than did Peking or Tientsin—fully two-thirds of the business portion of the city being destroyed. The plant of the North-China College, just outside of the walls of the city, a little to the south, was entirely demolished, and the passer-by would see nothing but a few broken bricks to tell the story of what had happened. The American Board Mission will continue to occupy Tung-chou as an evangelistic center, but the question of the return of the college to its old place is still an open one. A railroad from Peking to Tung-chou is now completed, making it a suburb of the capital at an easy hour's distance.

The three mission schools—Methodist, Congregational, Presbyterian—were reorganized last autumn, and regular classes were taught throughout the winter and spring. The accommodations were necessarily cramped and inadequate, and there was a want of books and apparatus. Many students from distant places were not able to return to school, and classes were broken and irregular. It was a period of rough readjustment after the violent tearing to pieces of the preceding months. Many students seemed dazed and confused. The world of their lives had been destroyed, and they could not see in clear vision what was next to follow. They needed help to understand the meaning of persecution and to be placed again in contact with the lives of stronger Christians, that through them they might secure fresh hope and courage to take up the burdens of life. It is not strange that students, many of whom had suffered the tragic loss of their most intimate relatives, and had been hunted like wild beasts in the forests, should for a time have little heart for study. Time was a necessary element in the healing of their wounded spirits, enabling them more and more to realize that these convulsions were under the guidance of a benevolent Providence, that evil was permitted that out of evil a higher good might be wrought.

With the reorganization of mission work the present autumn students have reported at their respective schools in encouraging numbers with quieted minds and a revived purpose to pursue their studies and fit them for their life-work. The North-China College is again pretty completely organized with fifty-five students distributed in four classes, including four academic classes. Four foreign and three Chinese teachers give the most of their time to teaching. The young men have organized their Christian Association, and are taking up their usual lines of work. There are over a hundred students in the Methodist university distributed in the collegiate and academic departments. The Presbyterian school,

an advanced academic course, and the London Mission's boys' school are now opened.

A two days' convention of Christian workers has just been held in Peking, addressed by Mr. Mott, general secretary of the International Student Volunteer Movement, and by other speakers, foreign and Chinese. The audiences of four or five hundred were largely composed of young men and the more mature leaders in Christian work. The addresses were all on spiritual themes; the object being to turn the thoughts of the native Christians away from the troubles through which they had passed and fix them for a time on the supreme verities of their faith, helping them to recover their Christian self-possession. There has been much in all these sad experiences to undermine the faith of weak Christians and to confuse the vision of Christians of stronger type. There was manifested in the conference the deepest interest among all listeners to the presentation of truth, and we will hope that during the winter there will follow a real spiritual quickening as a preparation for Christian work.

There are many indications of revived interest in Western learning on the part of non-Christian students in Peking. There is a general desire to acquire English and other foreign languages, and many new schools are springing up to satisfy these demands. There is a thriving school under the direction of a young Confucian scholar of distinction in which over two hundred students, mostly men of degrees, are studying Japanese under Japanese teachers, with the hope of acquiring through this medium a quick hold of Western learning. The thought is that Japan has nearly caught up with the Western world in appropriating its output of new knowledge, and that this knowledge has found adequate expression in Japanese books and general literature. Chinese students can master in a year the language that is the key to these treasures, and so there is great enthusiasm in this easy road to knowledge! We may doubt the wisdom of this line of effort, but we can but be interested in the intellectual awakening that inspires the effort.

Among the recently proposed governmental reforms, educational reform has received the first emphasis, as there is a slowly awakening realization of the fact that new thoughts are the forces that produce new conditions and new thoughts beget new men. We are standing at the opening door of a great national awakening, but apart from Christianity it will be chiefly intellectual and material in its ends. The supreme need of China is an ethical and spiritual need, the need of an undergirding of righteousness in the varied relations of life and a righteousness that rests in its ultimate account on a vital trust in God. It is for this end that Christian

schools have been established, and in all of our educational activity we should make this—and not learning for its own sake—the end of our endeavor. When Chou Kung got possession of a new thought he watched for the morning that he might hasten to put it into practice. Let us labor and pray that such a zeal to embody thought in act may take possession of the hearts of our students sent forth from our Christian schools, and with this type of young men yearly increasing, the day of the renovation of China will hasten its approach.

National Y. M. C. A. Convention.

THE literati have been the ruling power in China for many generations, and while they have done much to preserve the empire from decay, and many good things in the morals and manners of the people are directly traceable to the teachings of Confucius and his followers, yet in these days of progress in every department of life these same literati have been the chief hindrance to all kinds of reform. Those who see in the religious regeneration of China the only hope of salvation for the nation as well as for the individual, must view with great interest and with no small solicitude the unmistakable evidences that the ancient literary structure of the empire is tottering to its fall. The man who is skilled in writing "eight-legged essays" begins to see that he must be able to do something else if he is to win his way to influence and official position. Books and papers are being published to advocate and illustrate the new learning and to assist in teaching the young in ways which the present generation of teachers have not hitherto known. In view of these things the recent Young Men's Christian Association Convention at Nanking is most significant. The Christian literati of China are coming forward and organizing for Christ. One hundred and thirty-one earnest Christian Chinese men with thirty-nine foreign teachers consulting together and waiting upon God in earnest prayer for the Holy Ghost! This means much for the future of China. It means a new education, a new literature in form and substance, and it means much more. From the seventy-five young students who attended this convention and from the other young men in the college associations which they represent are to come preachers and teachers, writers of books, editors of newspapers, statesmen, and business men who, more than any other class of men in China, will lead the hosts that make for

righteousness and for true and substantial prosperity. We ought to pray earnestly for these young men and for their teachers and do everything we can to help them that they may be fully equipped for the positions which they are to occupy.

Notes.

DR. SHEFFIELD has given us some account of educational reconstruction in Peking. We are also pleased to note that at Têng-chow the Presbyterian College has opened with full numbers, while the girls' school, after a year's vacation, has re-opened with an attendance that compares favorably with former years.

We are sending out circulars regarding the next Triennial Meeting of the Educational Association. We desire that all missionary educationists shall join us in making this meeting a success. Copies of the Constitution and By-laws may be had on application. We urge upon members the importance of replying promptly to our circulars. This is one way in which all can help.

Many teachers have been grieved to find trashy and impure books circulating among their pupils. In Chinese there is little in the way of healthy literature such as boys are able to read easily and enjoy, and we are pleased to note that for the Canton boys Rev. J. Bridie has completed a translation of Robinson Crusoe in their own vernacular.

We are indebted to Rev. O. F. Wisner, D.D., President of the "Christian College in China" for a little book of thirty-three pages entitled "Beginning English." It is designed to assist in teaching English to beginners by the conversational method, and the preface contains so much that is good we feel tempted to draw on it largely for an article in the Educational Department. The book contains 2,272 words without definition, with a pronouncing exercise on the last page. Of course this book will not be in great demand by Chinese teachers who have only a rudimentary knowledge of English themselves; to them it will be of little use, but competent English instructors will find it of considerable value. We heartily recommend the book to them, and the method advocated is certainly in the line of the most advanced theory and practice of teaching. We may refer to this again in a later issue of the RECORDER.

Our enterprising friends of the Commercial Press are doing much in the way of providing books to meet the new educational demands. We have received the first two volumes of their Illustrated Primer (文學初階). These are to be followed by four additional volumes; and the six "Primers" are to be followed by eighteen Readers, making a series of twenty-four books. These books are progressive, neatly printed and attractive in their appearance. They will no doubt be very useful in day-schools, and we are pleased to learn that they are selling well. The price is ten cents each.

A lady who is interested in "kindergarten work" hopes that subject will receive attention at the next Triennial Meeting of the Educational Association. She also asks if anything has been done toward preparing a song book for schools, containing motion songs for children with "rounds" and other songs for older pupils. We think it probable that the elementary forms of educational work will receive more attention than usual at the next Triennial, and suggestions along that line will be welcome; but don't wait for the Triennial if you know something that will help others. Put your good ideas in writing (pointed and brief) and send them on to the RECORDER.

We are glad to note that the translation of the union versions of the Bible is making progress. We have recently received the Gospel of Luke in mandarin and the Gospel of Matthew in high Wên-li. The Easy Wên-li Committee have long since completed this tentative edition of the New Testament; the Mandarin Committee have completed the Gospels and Acts, and now the High Wên-li Committee have given us the first specimen of their work. The road to a union version in three styles seems long and difficult; let us possess our souls in patience and hope and remember these translators in prayer. Their task is not an easy one, but it is worth all it costs.

Rev. Wm. N. Brewster in last month's RECORDER writes a vigorous letter in favor of a monthly magazine in Romanized mandarin and suggests that those who are willing to co-operate along the lines indicated "send in their petitions and pledges" to the editor of the Educational Department. The editor of the Educational Department will be glad to do whatever he can to assist in launching such an enterprize as has been advocated, but would suggest that the first thing to be decided is, what form of mandarin shall be adopted and what system of Romanization shall be used to represent it? The Educational Association has this

subject on its programme for the next Triennial; a committee having been appointed to consider the matter of a suitable system of Romanization and to report. This will afford a good opportunity for the friends of Romanization to come to the front and unite in some definite action.

As the Protestant missionary societies were averse to claiming indemnity for the lives of the missionaries killed in the province of Shansi, it was suggested by Rev. Timothy Richard that to satisfy the consciences of foreign nations and to redeem the character of the Chinese themselves from dishonor, the Chinese government should devote at least half a million taels to establish a university of Western learning, wherein Chinese students should be taught and fitted for positions of usefulness in connection with the government and as professors in other institutions of learning. The *North-China Daily News* reports that the Shanghai Taotai, acting for the governor of Shansi, has signed an agreement with Mr. Richard, and a memorial is to be sent to the Throne for approval of a scheme providing for the early establishment of a university at T'ai-yuan-fu. The university is to be absolutely under the control of Mr. Richard for ten years; the students are to have all the privileges of students in the Peking university, and Mr. Richard is to work in harmony with the governor in making this university a success.

The publications of the China agencies of the three Bible Societies—British and Foreign, American, and the National Society of Scotland—for the year 1900 aggregate 1,523,930 copies of the Bible and portions thereof. The following are the numbers classified according to dialects:—

Mandarin	...	...	...	...	...	991,300
Easy Wên-li...	...	...	...	...	...	291,900
Classical	...	...	...	...	...	187,280
Canton Colloquial	...	...	...	...	...	30,300
Amoy Romanized	...	...	...	...	...	5,000
Hing-hua	„	...	...	...	...	4,000
Ningpo	„	...	...	...	...	2,000
Foochow	„	...	...	...	...	1,500
Hakka Colloquial	...	...	...	...	...	350
Kien-yang Romanized	...	...	...	...	...	300
Mongolian	...	...	...	...	...	10,000

1,523,930

The above figures correct a mistake in the October RECORDER and include the publications of the National Bible Society of Scotland which were not included in the former statement.

Correspondence.

CHURCH MUSIC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The English Baptist Mission in Shantung is hoping to compile a new tune book for use in our native church here. May I ask if any who have engaged in this kind of work, or who are interested in congregational singing, would be so kind as to send either to the RECORDER or to the undersigned their experience as to the advisability of keeping, for ordinary congregational purposes, to the pentatonic scale. So far as I have been able to test the singing, either here, or in a few other places, the pentatonic tunes are sung with much greater correctness and heartiness and are more conducive to the spirit of true praise and worship than tunes in the full scale.

We wish our collection to contain tunes in both scales. Of those in full Western scale we have plenty to select from, but pentatonic tunes are few in number, and we do not feel it right to alter existing full-scale tunes, as used in the home lands, to make them pentatonic. We shall therefore be very glad to receive any pentatonic tunes which may be kindly sent to us, or to be afforded information as to where or in what books they may be procured. We already have in use Mrs. Couling's Pentatonic Tune Book published by the Presbyterian Press. Tunes to all metres will be welcome, but specially to hymns like "At the Name of Jesus," "I love to tell the Story," "When Morning gilds the Skies," "How Firm a Foundation," "Art Thou Weary," "I gave My Life for Thee," "Christian Seek not yet Repose," "Forward be our Watchword," "By Christ redeemed, in Christ restored," "When Mothers

of Salem," and others of more or less uncommon metre. In some of these it almost seems sacrilege to wrest the words from their familiar tunes, but if the position of adopting pentatonic tunes be the right one, the wresting has to be done, or the singing of beautiful hymns will inspire feelings very remote from that of worship. Although some of the old tunes have sacred associations for us, our Chinese Christians know little of this; and it may be that by getting or making suitable tunes we may create like sacred associations for them which would be impossible by keeping to the old, good, and loved, but impossible, tunes.

Any literature or remarks relating to the Ray Mode and the extent to which it should be used in making tunes; how far, if at all, a change of key can be introduced (as is done in at least one Chinese native air which is sung in this locality); how far we should seek to produce the strange and crude (?) idea and genius of Chinese music which is not sufficiently accounted for when we simply say it has five notes in the scale; whether this apparent crudeness is merely something *different from* Western music but not necessarily *inferior to* Western music, or whether it has something essentially heathen about it, not to be reproduced by us, etc., etc., will also be welcome.

In spite of criticism, just and unjust, made with respect to Sankey's tunes, we cannot forget the fact that when tunes are composed which touch the heart of the common people, a great door is opened by which truths can be taught and emphasized, which it would be hard to communicate in any other way.

Yours truly,

FRED. J. SHIPWAY.

CH'ING-CHOW-FU, SHANTUNG.

Our Book Table.

Pressure on our space prevents us noting at length the "Proceedings of the General Conference of Protestant Missionaries in Japan, held in Tokyo, October 24-31, 1900." The book is a bulky volume of 1,048 pages and is issued by the Methodist Publishing House, Tokyo. An extended notice will appear in our next issue.

As will be seen from the advertisement in our columns the First Primer and Second Reader of Mr. Wong Hang-t'ong's new series of school books are just out of Press; the First Reader having been printed first and having already met with good sales and much appreciation. We are glad to commend all these books to our readers, as we know them to be the result of years of diligent labor from a practical, Christian, Chinese school teacher, who has first felt the *need* among his own pupils and then carefully prepared the *supply*. Newly-arrived missionaries may be glad to know that in the English Preface we find these books also commended to foreign students of the Chinese language.

新舊約書目錄. By Rev. R. H. Graves, D.D., Canton.

We already had 舊約全書編序標目, which is Townsend's arrangement of the Old Testament by the late Samuel Hutton, Wesleyan Mission, Canton, and a translation also by Mr. Hutton of Townsend's New Testament in the same style. How far the present compilation excels these we are unable to say. Of course such books are dry bones, upon which the student is invited to put flesh. Their usefulness is doubtful. We may add that the Kiukiang Tract Society published a Bible Index, 聖經摘要.

REVIEW.

Latin America: The Pagans, the Papists, the Patriots, the Protestants, and the Present Problem. By Hubert W. Brown, M.A. Illustrated. Fleming H. Revell Co. Pp. 308 1901. \$1.20 net. (To be had of Mr. Edward Evans.)

This is a volume of Student's Lectures on Missions, which were delivered at the Princeton, Auburn, and Western Theological Seminaries, with a view to awaken interest in the mission fields of Mexico and Central and South America, in regard to which the literature generally accessible cannot be said to be either abundant or attractive.

The line of treatment is sufficiently indicated by the alliterative chapter-titles, which are accompanied by a bibliography which brings before the reader the principal authorities for the statements made. The writer of the book is himself a missionary, but that does not make his presentation of the conditions of the countries in regard to which he writes the less trustworthy, nor the less interesting, but rather much more so than if the data were gathered by a superficial observer unfamiliar with the inner life of the semi-Latin races described. The book is of special interest to Americans, as it is certain that during the present century the relations between Central and South America and the United States will undergo material change which will affect both parties in many important ways. The volume has a good Index, but should have been provided with a large and accurate map of the broad territories treated of. This need is one which the makers of books are perpetually forgetting or ignoring. The illustrations are very good, and are a distinct help to the comprehension of the subjects represented.

A. H. S.

ACKNOWLEDGMENTS.

The *Intercollegian* for October.

Chinese Folklore and some Western Analogies. By Frederick Wells Williams. Pamphlet, 26 pages.

Commentary on the book of Romans. Published by the Baptist Mission, Canton. Pages 84. Price not given.

Illustrated Primer for teaching Chinese children their own language. Part 1st. By the Commercial Press, Shanghai, and on sale at the Presbyterian Mission Press. 35 leaves. Price, five cents.

Key to the Romanized Cantonese of Mark's Gospel, in which the English and the Cantonese run word for word with each other. Walter Patterson, Anglo-Cantonese Book Room, Dunedin.

The Kingdoms of Northern Syria. By Rev. W. S. Nelson. American Mission Press, Beirut, Syria.

A review of the work of the American Presbyterian Mission in Tripoli Station for the past fifty years. A pamphlet of 24 pages, with several very interesting illustrations.

General Report of Pyeng-yang Station. Presbyterian Mission, 1900-1901.

The work of the Presbyterian Mission in the Pyeng-yang district is phenomenal. Begun but a few years ago they now enroll 2,944 communicants, of which number 784 were added during the past year. The total contributions were 54,054 *Korean yang*, or about Mexican \$9,000, if we understand aright.

It is a wonderful opportunity, and the missionaries seem to be taking wise and energetic steps to win over the whole field.

In Preparation.

Editor: D. MACGILLIVRAY, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Uhlhorn's Conflict of Christianity with Heathenism ... F. Ohlinger.
The History of the Living Machine... Dr. G. Stuart.
Story of Germ Life ... Dr. G. Stuart.
Tylor's Anthropology. T. Richard.
Lives and Words of the American Presidents W. P. Bentley.
Universal Geography... Mrs. E. T. Williams.

History of Four Ancient Empires ... Rev. S. Couling.
Systematic Theology, 10 vols. ... Rev. A. G. Jones.
Restatement of Old Truth ... " "
Chart of Human Development ... " "
Religious and Theological Vocabulary ... " "
Geography for Home Readers, Vol. III... Mrs. Rose Williams.
School Geography ... Rev. W. G. Walshe.
Glover's Commentary on Matthew ... Mrs. A. Foster.
Macmillan's Atlas with Chinese characters... Mrs. Lingle and Mr. Walshe.
Safety, Certainty, and Enjoyment ... Chas. G. Roberts.
Chinese Orthography. W. Ebert.
Analysis of Chinese Characters ... " "
Ponchet's the Universe or the Infinitely Great and the Infinitely Little ... D. MacGillivray.

Classified Descriptive
Catalogue of Cur-
rent Christian Liter-
ature ... D. MacGillivray.
Paraphrase of Paul's
Epistles — Romans. Dr. R. H. Graves.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out within a reasonable time.

Our readers will be pleased to hear that Dr. C. Goodrich's mandarin version of Drummond's "Greatest Thing in the World," which perished in the flames of Tungchow, is rising, phoenix-like, from its ashes, and is nearly ready for the Press. We have heard of other literary losses by Boxer fires, especially of some works by Mr. D. S. Murray, L. M. S., Tsang-chow, which were nearly ready. We trust our friends will follow Dr. Goodrich's example and begin again.

Editorial Comment.

A FRIEND who believes in the other side has been writing us about the articles by Dr. Mateer and rather taking us to task for devoting so much space in the RECORDER to a subject the discussion of which was supposed to be debarred from its pages. But the sole object of the editor in admitting Dr. Mateer's articles was to try and do something to bring to an end the unseemly difference which now exists among the members of the missionary body. How can this be brought about? Certainly not by complete and perpetual silence—for we are just about where we were a generation ago—but rather by the diffusion of more light and knowledge. Dr. Mateer had a paper upon which he had spent a deal of time and pains. It seemed a pity that the missionary body should not have the benefit of his researches. The editor would welcome equally, as able a paper, written in the same spirit, on the other side of the Term Question, or, to be explicit, on the meaning of Shang-ti. Is it not possible that after all these

years the Shangtiites have something that the Shinites need to know, and that the Shinites have something that the Shangtiites need to know? And could not this information be given and received, not in a spirit of mutual repulsion, but of mutual attraction?

This is a day of arbitration, but arbitration implies concession. Must it be declared impossible for the missionaries to arbitrate among themselves the differences which now separate them?

Rather would it not be possible by broadening our views to so overlap and combine as that we should finally coalesce in one?

We are ready to confess that Dr. Mateer's paper was not written with this end in view. But if it gives us any information on a mooted subject—and it is to be supposed that exact information is what we all wish—then it is valuable so far and should be a help towards the desired end.

If the missionary body is content to go on as they now are, the Bible and Tract Societies

having to print two and three sets of the same book in order to satisfy the different parties, then let it go on. But if it is desirable to bring this seemingly unseemly state of affairs to an end, then it must be by means of more light and mutual concessions. Who, standing on the threshold of the new century, is prepared to make concessions?

* * *

THE real *crux* of the Term question, however, is not a matter of Shin and Shang-ti, but of the term for Holy Spirit. If the missionaries could come to some agreement upon this, the rest could be left to take care of itself. As was pointed out in an editorial in the RECORDER of November, 1894, by far the larger majority of missionaries use both Shang-ti and Shin for God and Shen Ling for Holy Spirit. If ever the missionaries are to be united on this subject it would seem as if it must be on some such lines as these. If there is a trend, would it not be wise to follow the trend, when one can go in such goodly company, even if it is at the sacrifice of some personal feeling in the matter?

* * *

ALTHOUGH we have printed 12 pages extra this month we have been compelled to leave over to next number much interesting matter. None of our readers, however, will grudge the space given in our Missionary Journal to the long list of arrivals—130 this month. Last month we chronicled the arrival of one hundred and sixteen adults, representing twenty-four missionary societies in the United States, England, Scotland, Ireland, Australia, Germany,

Norway, Sweden, and Finland. Of course the great majority of these are returning missionaries, whose furloughs were hastened or lengthened through last year's troubles making much interior work difficult or impossible.

* * *

THAT so many workers are able to return in the closing months of this year is a matter for heartfelt gratitude, and is significant of the determination of the home Boards not only to re-establish scattered work, but also to enter the rapidly opening doors. The fact ought to be noted also by those who are writing up the history of last year's events with causes and *sequelæ*. It is difficult even yet to get the true perspective, but it is becoming more and more evident that 1900 and its sequences will in future generations be pointed to in proof of the principles of growth and permanency in all relating to the kingdom of God.

* * *

DURING the past year two great nations have had to mourn the removal of their most elevated personages. The passing of Queen Victoria and President McKinley yet overshadow the world, and people say with thankful, thoughtful emphasis: "She was a good woman;" "He was a good man." Without instituting invidious comparisons we cannot help noting the absence of general mourning in connection with the passing of China's greatest statesman. Although considered by some a "back number," Li Hung-chang, whilst physically weak, was up to the last in the enjoyment of unimpaired mental faculties. For

nearly forty years, amidst many vicissitudes, he served his country; but along with love for country there was ever apparent a love of money and power.

* * *

WHILST, however, there may be no apparent national mourning for Li Hung-chang, there is at this time a desire to overlook his defects and to appreciate to the full his courage, acuteness, energy, and power to take the initiative. Whilst he frequently had the sunshine of imperial favor withdrawn, it was always to him that the Empress-Dowager and the authorities in Peking turned in times of crisis, and he has had more than once rescued his country from a difficult position. There is no one really able to take his place. His knowledge of foreign countries and foreign affairs was unequalled, and none of his younger contemporaries apparently possess his forcefulness or subtle grasp of critical and complicated problems.

* * *

WE trust some one, really able, is gathering together the materials for a full and thoughtful biography. Such a work would present many interesting contrasts. We would have Gordon's Christian principles and righteous anger in conflict with Li's diplomacy and use of "convenient" men and means; and most interesting of all would be a knowledge of all that was wonderful in Western lands in no way affecting his belief in Chinese ethics and polity. Of course the biographer would have a difficulty in getting at the real man,

because whilst in one sense approachable Li Hung-chang rarely disclosed himself. We heard, if we remember rightly, of an interview being even accorded to a lady journalist on a round the world journey. But whilst the interviewer could get round the world, she could not get round his excellency, and was herself vigorously interviewed. So much, however, has Li Hung-chang bulked in the public eye and taken the initiative in administrative matter that a good deal of the inner motives and characteristic methods of the man may be learned from the blue books of foreign countries and the *Peking Gazette* of his own.

* * *

WE draw particular attention to the report, which appears in this number, of the Y. M. C. A. Convention* held at Nanking early in November. Most of our present number was already made up when the report came to hand, so that it does not take so prominent a place as we should like to have given it. The great emphasis thrown upon the present opportunity of the church in China; the earnest and continuous effort to deepen the spiritual life and energies of those present, and through them of the body of Christian students throughout the empire, and especially the laying of the burden of responsibility for the evangelization of China upon her trained Christian young men,—these and other characteristics of the Convention will appeal to every missionary worker. It will not be objected to an organiza-

* Erroneously spoken of as the first, it being the third.

tion which binds together Christian schools and their students and enables them to look at the problems of a nation's evangelization in a practical and purposeful way that there are already too many organizations! Every mission but one which takes any prominent part in educational work was represented at the Nanking Convention by missionary educators and Chinese teachers or pupils. In this movement denominational lines disappear, and hence a greater momentum and a wider influence is attained than is possible in any other way. Further, we sincerely believe that only as there is a deep and vital unity and fellowship of all Christian bodies in the pursuit of the work of evangelizing China, will the church become fitted to be the channel of the Holy Spirit's regenerative power to this land. Hence we hail as a most hopeful sign that God intends to pour out great blessings on China, this true spirit of unity which is permeating all the Christian institutions of learning in China.

SINCE the power of the Holy Spirit was so constantly felt during the Convention, it is not too much to expect that we shall hear during the months to come of deep work of revival in various parts of the empire. Many have been praying for this; many who attended the Nanking meetings had born in them such a hunger for it as will not only keep them praying for it, but will communicate itself to their companions at their schools or at home and set them to praying and working. One of the addresses at the convention pointed out very strongly that the men God chooses as leaders at great crises are men specially trained in all the wisdom of their adversaries, as Moses, Paul, Luther. Shall not a great volume of prayer go up from all God's servants in this land that He will both pour out His Spirit in great power in this land at this time and also raise up from our schools and from among China's scholars the mighty leaders to carry on His work of might?

Missionary News.

Information is wanted as to the whereabouts of a Chinese evangelist, Mr. Liu Mao-lin (劉茂林), of Lin-ch'ü-hsien, Ching chow-fu, Shantung, who went years ago to preach among the Mongols. For two years no word has been heard of him, and his friends are very solicitous about him. If any missionary in Manchuria or Mongolia can give information, please address Rev. F. H. Chalfant, Wei-hsien, Shantung.

Missionary Work in Shanghai.

The following letter appeared in the Shanghai local papers:—

DEAR SIR: At the last meeting of the Shanghai Missionary Association a paper on Shanghai and its Evangelistic Work was read, the substance of which will doubtless prove of interest to your readers, more especially as complaint is often made that the lay public are

not as familiar with what is doing in this line as they might be if kept informed by the clericals.

There are twelve missionary societies represented in Shanghai, besides the agencies of the two Bible Societies (the American and the British and Foreign), the Diffusion Society, the Missionary Home on Quinsan Road, the China Inland Mission headquarters, Y. M. C. A., and independent workers.

The gospel is preached in thirty-six chapels, distributed as follows:—

In the walled city..... 6
Around the city and in the

French Concession 8
In the English Concession 6

In Hongkew and suburbs 15

There are thirty out-stations around Shanghai which are visited by missionaries, or have native evangelists, or both.

In October there were one hundred and five missionaries in Shanghai, of whom forty were male and sixty-five female. It is understood that many who are stationed here have no direct work among Shanghai people, but are working for the entire empire, *e.g.*, those engaged in literary work, printing, head offices, Bible distribution, etc.

To purely evangelistic work twenty workers give their whole time and twenty a part of their time. These hold one hundred and twenty-seven services per week, or four hundred and forty-eight per month. Supposing that these services are conducted on the average ten months in the year, we have annually four thousand four hundred and forty-eight meetings at which the Chinese are exhorted to repent and believe the gospel.

But this only takes account of the foreign workers. There are besides eighty men and thirty-eight women (natives), a total of one hundred and eighteen, seventy-four of whom give all their time to preaching. Twenty-six give part of their time to that work, conduct-

ing one hundred and seventy-three services per week in Shanghai and sixty-seven round about, giving a total of eight hundred and eighty services per month, or eight thousand eight hundred per year of ten months.

The following results from this work in and about Shanghai may be seen. Over twenty churches have been established and two thousand one hundred and forty-seven adult communicants are on the church rolls. For a decade and a half we have been slowly and perhaps sometimes impatiently gathering this second thousand, but the new century sees it done, and now the native Christians are numbered by thousands.

The scope of the paper did not admit of a tabulation of the work of the other departments of effort. But doubtless the figures of these will be furnished upon another occasion.

Thanking you for inserting the above,

I am, etc.,

DONALD MCGILLIVRAY,

Hon. Sec., Shanghai Missionary Association.

14th November.

North China Conference of the Y. M. C. A.

PEKING, October 28th, 1901.

A general meeting of the Young Men's Christian Associations of North China was called by the general secretary, Mr. Brockman, for prayer and for the purpose of meeting Mr. Mott and engaging in such consultations and discussions as would contribute to the development of the spiritual life of the members, the preparation for a year's effective work for the salvation of China, and the promotion of the best interests of the Association as a whole.

The meeting was called to order in the large hall of the Chao-kung-fu, the present quarters of the Tungchow station of the American Board Mission, at 9.30 a.m. by H. H. Lowry, who led the devotional services; the subject being "He that asketh receiveth."

After a half-hour spent in prayer, on motion of Dr. Sheffield, seconded by Mr. Owen, H. H. Lowry was elected chairman of the meetings, with I. T. Headland and Meng Chi-tseng English and Chinese secretaries respectively.

An inspiring address on the "Regeneration of China" was delivered by Mr. Owen, the leading thoughts of which were as follows: He said that Isaiah xlix: 12 reminds us of China's longevity, and after pointing out how all the ancient nations of Western Asia and Europe had passed away, he gave the reasons why China still exists as a government, but throughout her religious systems, her social habits, official corruption, and foreign relations are signs of decay, which makes her present condition full of peril.

He then asked, Can she renovate herself?

After calling attention to the methods proposed by the Conservatives and the Reformers, he said that neither a return to the old methods or Confucian teaching, nor the adoption of Western methods of government, transportation, learning, and war were enough; that without the spread of the gospel of Jesus Christ, by education, literature, and preaching, and the renewing power of the Holy Spirit, China could not be renovated; but that thus regenerated China would be great not only as a people, but in territory and resources as well.

As the time of the morning session was not exhausted, Mr. Mott having been delayed in Tientsin, the program was altered, and Dr. Sheffield addressed the meeting on the sub-

ject, "The Need of Native Christian Leaders and their Qualifications."

3.00 p.m. Afternoon Session.

The meeting was called to order by the chairman; prayer being offered by Hsü Ch'ang-ch'un.

The subject, "The Working Church," was discussed by Rev. Ch'en Wei-p'ing, basing his remarks on Matthew xxv: 24 ff., after which a piece of music was beautifully rendered in all its parts by eight of the North-China College students.

Mr. Mott, who had arrived on the noon train, then touchingly expressed his pleasure at once more meeting the Christians of North-China, conveying to them the sympathy of brothers in more than thirty countries through which he had travelled, following it with an address on "Christians of Reality," speaking of this reality in the six-fold way of words, thoughts, temptations, prayer-life, building up our spiritual life, and extending the church of Christ.

7.30 p.m. Evening Session.

The meeting convened at 7.30 p.m. in the chapel of the London Mission, H. H. Lowry in the chair. Prayer was offered by Rev. Liu Chun-ch'ing. The subject of the evening was, "Need of more of the Evangelistic Spirit in our Lives."

Second Day, Tuesday, October 29th, morning.

The conference convened at 9 o'clock. The devotional services were conducted by the Rev. Mr. Cunningham, of the Presbyterian Mission; his remarks being based upon Ephesians iv: 3.

At 10 o'clock Mr. Mott addressed the conference on the subject "Jesus Christ the Center of All." In this, like all other addresses of Mr. Mott, he emphasized the importance of a living, active Christ life.

At the close of this address the subject of "Persecution as related to the Spread of the Gospel" was discussed by Rev. Meng Chi-tseng, of Pao-ting-fu. In this address he referred to Joseph, The Three Israelites, Daniel, and the early Christians, leading up to the persecutions of the past year, especially at Pao-ting-fu.

Afternoon.

Conference convened at 2 p.m., being led in prayer by Li Pen-ken, of the Presbyterian Mission, and also Dr. Martin, of the Imperial University.

The subject of the afternoon as discussed by Mr. Mott was "Individual Work for Individuals."

He pointed out how this method was pursued by Christ, Paul, the apostles, the scattered Christians, tradesmen with tradesmen, soldier with soldier, slave with slave, students with students, and indeed all classes with those of their class.

At the close of Mr. Mott's address, the subject of "Cost of Evangelizing China" was discussed by Rev. Walter Lowry, of the Presbyterian Mission, under the heads of money subscribed, life sacrificed, tears shed, work done or the giving of self. This was a most inspiring address.

Evening.

Conference convened in the London Mission at 7.30, being led in

prayer by Li Pen-yuan, of the American Board Mission.

The subject of the evening was, "Be filled with the Spirit."

Mr. Mott discussed it under the following heads:—

1. It is possible for one to be a Christian without being filled with the spirit.
2. It is possible for every Christian to be filled with the spirit.
3. It is possible to be spirit-filled and yet to need refilling.
4. It is important.

Why?

God commanded it.

Christ and the apostles and disciples found it necessary.

5. What are the conditions necessary to be spirit-filled?

- (1.) Desire.
- (2.) A pure motive.
- (3.) Self-surrender.
- (4.) Obedience.
- (5.) Prayer.
- (6.) Faith.

Such meetings as these are of inestimable value to the Christian students as well as the church members in China. The appreciation of Mr. Mott's work here is shown by his being accompanied by a large delegation of students as well as foreigners to his conference, soon to be held at Nanking.

ISAAC TAYLOR HEADLAND,

Secretary.

Missionary Journal.

BIRTHS.

At Newchwang, October —, the wife of Rev. JAS. STOBIE, U. F. C. S. M., of a daughter.

At Taunton, England, October 31st, the wife of Rev. E. W. BURT, E. B. M., Shantung, of a daughter.

At Sin-tien-tai, November 11th, the wife of Mr. J. B. MARTIN, C. I. M., of a son.

At Ing-cheo-fu, November 13th, the wife of Mr. C. BENSON BARNETT, C. I. M., of a son, Harold Benson.

At Shanghai, November 18th, the wife of Mr. F. H. NEALE, C. I. M., of a daughter, Kathleen O'Brien.

At Chinkiang, November 22nd, the wife of Mr. C. N. LACK, C. I. M., of a son.

At Shanghai, November 28th, the wife of Mr. JAS. STARK, C. I. M., of a son.

At Shanghai, November 30th, the wife of Rev. L. KRISTENSEN, N. L. M., Lao-ho-keo, of a son—Robert Morrison.

MARRIAGE.

IN Shanghai, on November 26th, Mr. CHAS. BEST to Miss HELEN FAULDS, both of C. I. M.

DEATH.

AT Hangchow, on November 4th, Miss A. MARY MOULE, of the C. M. S., elder daughter of Bishop and Mrs. MOULE, aged 42 years.

DEPARTURES.**FROM SHANGHAI:**

November 8th, Mrs. W. E. SHEARER and two children, C. I. M., for England.

November 22nd, Miss EFFIE L. RANDALL, C. I. M., for America.

November 23rd, Miss E. H. BUTLER, A. F. M., Nanking, for U. S. A.

ARRIVALS.**AT SHANGHAI:**

October 19th, Rev. L. and Mrs. KRISTENSEN and two children, and Miss M. MOERSEN, N. L. M., Lao-ho-keo.

October 30th, Miss N. MARCHEBANK and M. BALLER (returning). F. STELLMAN, A. A. HART, MABEL E. SOLTAU, JESSIE BEGG, E. M. MILLER, and E. S. TWIZELL, from England, for C. I. M.

November 2nd, Mr. A. H. and Mrs. FAERS, and four children, Mr. W. E. and Mrs. ENTWISTLE and three children, Mr. A. and Mrs. HAHNE and three children, Misses M. NILSSON, F. R. SAUZÉ, and M. E. BARRACLOUGH (all returning) from England, for C. I. M.; Mrs. D. D. MUIR and one child, Miss M. C. HORNER, L.B.C.F., Miss M. S. DAVIDSON (all returning), U. T. C. S. M., Manchuria; Rev. Y. J. ALLEN, D.D. (returning), M. E. S. M., Shanghai; G. P. SMITH, M.D., A. PEILL, M.B., Rev. D. S. and Mrs. MURRAY (all returning), L. M. S., Tientsin; Mr. A. S. ANNAND (returning), N. B. S. S., Tientsin.

November 9th, Dr. O. T. and Mrs. LOGAN and two children (returning), Cumb. P. M., Hunan; Rev. F. M. and Mrs. CHAPIN and two children (returning), A. B. C. F. M., P'ang-chuang; Rev. Z. C. and Mrs. BEALS, and child (returning), Advent Christian Mission; Rev. D. T. HUNTINGTON (returning), A. C. M., Hankow.

November 13th, Mr. T. and Mrs. WINDSOR and two children, Mr. F. E. and Mrs. SHINDLER, Mr. D. LAWSON, Mr. CHAS. BEST, from England, Mr. G. J. and Mrs. MARSHALL and two children, Mr. H. A. and Mrs. SIBLEY and three children, Miss GRACE IRVIN (all returning), Mr. W. H. HOCKMAN and HECTOR

MCLEAN, from America, all for C. I. M.; Rev. W. H. and Mrs. WATSON, and two daughters, Rev. J. K. and Mrs. HILL and child (returning), Misses TAYLOR and PERROTT, all for Wesleyan M., Hankow; Rev. F. BROWN (returning), M. E. M., Tientsin; Rev. J. A. HICKMAN, wife and child, Mr. J. G. BEACH (all returning), C. M. S., West China; Rev. J. P. and Mrs. IRWIN, and three children, Rev. GEO. and Mrs. CORNWELL and five children (all returning), A. P. M., Shantung; Rev. W. D. and Mrs. KING, and children (returning), G. M., Tai-an-fu.

November 14th, Mr. H. W. HOULDRING, wife and son (returning), Messrs. WALTER S. ELLIOTT, HENRY C. BARTEL, and wife, WOODFORD TAYLOR, CECIL W. TROXEL, ABRAHAM SOMMER, Mrs. ELEANOR E. ELLIOTT, M.D., and son, Misses HARRIETTE ARMOUR, KATHERINE EWALD, MARY A. HILL, BERTHA Z. SCHRACK, PEARL ROBINETTE, MINNIE RUST, and Mrs. E. L. KARR, all for the South Chih-li Mission.

November 18th, Rev. C. A. and Mrs. STANLEY, Dr. J. H. and Mrs. INGRAM and two children, Misses J. E. CHAPIN and MARY E. ANDREWS, Mrs. J. H. ROBERTS (all returning), A. B. C. F. M., North China; Miss M. A. HOLME (returning), A. F. M., Nanking; Misses H. R. GALLOWAY, F. M. WILLIAMS, Chungking, Miss E. C. SHAW, Nanking; Miss K. L. OGBORN, Kiukiang (all returning) and Miss A. M. EDMUNDS, M.D., all for M. E. M.; Mr. H. A. C. and Mrs. ALLEN and two children, Misses WALLACE, CROUCHER, COLEMAN, HARRISON, A. GARLAND, S. GARLAND, HENRY (all returning), Misses J. E. BLICK and K. POPHAM, from Australia, all for C. I. M.

November 19th, Rev. W. C. and Mrs. TAYLOR and three children, Pao-ning, Mr. G. W. and Mrs. CLARKE and four children, Tientsin, Misses F. COLE, E. S. CLOUGH, A. HUNT, K. B. STAYNER, Messrs. C. BLOM and G. A. STALHAMMAR (all returning) from England, for C. I. M.; Miss ALICE JOHNSTON, B. G. M. (A.), Kiukiang (returning); R. McKILLOP YOUNG, M.D., for U. F. C. S. M., Manchuria; Rev. H. and Mrs. MATHEWS, S. P. G., Chefoo (returning); Miss JESSIE P. RHIND (returning), Wuhu.

November 25th, JAS. B. WOODS, M.D., wife and four children (returning), S. P. M., Ts'ing-kiang-poo; N. S. HOPKINS, M.D., Tang-shan, and Mrs. I. T. HEADLAND and two children, Peking (all returning), M. E. M.; Bishop SCOTT, Deaconess RANSOME (returning) S. P. G., Peking.

November 26th, Rev. C. S. and Mrs. MEDHURST, and child (returning), E. B. M., Chefoo.

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